

**THE RELEVANCE OF THE CHRISTIAN TRADITION OF NON-VIOLENT
RESISTANCE AS A STRATEGIC PREMISE FOR IMPLEMENTING
HEROIC SOCIAL CHANGE IN URBAN AMERICA**

A THESIS

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BY

NELSON ELWOOD COPELAND, JR.

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CONTENTS:

I. INTRODUCTION: THE NON-VIOLENT CITY?.....	p. 1
II. PART I: THE THEOLOGICAL TRADITION OF NON-VIOLENCE.....	p. 4
III. PART II: TOWARD A METHODOLOGY FOR URBAN NON-VIOLENT HEROIC SOCIAL ACTION.....	p. 22
IV. PART III: APPLICATIONS OF URBAN NON-VIOLENT HEROIC SOCIAL CHANGE.....	p. 59
V. SUMMARY AND CHALLENGE.....	p. 88
VI. NOTES, BIBLIOGRAPHY, AND VITA.....	p. 92

ABSTRACT

This thesis will provide a methodology for practicing non-violence as a personal and social ethic within the complexities of urban life. The term *heroic love* is introduced as one possible means to express Christian non-violence in American cities. *Heroic love* has three aspects. It is a valid extension of the Christian non-violent tradition. Second, it is a plausible method that can be practically expressed through a spectrum of passive, moderate, and active behavior based upon fourteen basic principles and nine possible tactics. And third, it is an existing practice that can be found in rough and general forms in existing Christian endeavors.

INTRODUCTION:
THE NON-VIOLENT CITY?

The city is a difficult place to discuss non-violent resistance for change, especially in contexts where people are deeply suffering and in need of immediate reform. It is my hypothesis that within the Christian tradition there is both a personal and social ethic that extends from biblical materials, that is applicable as a moral standard for both urban society and the urban Church. This is a difficult yet possible task.

The ancient concept of the city was that it was a safe location from the unknowns and dangers in the wilderness and a place where community could potentially be experienced.¹ Urban life did not automatically presume goodwill and non-violence, but provided its potential. The ancient biblical city Babel, meant in Akkadian, "The Gate of God," for it is the locus of communication between the human and divine worlds."² Urban reality was to be experienced in *safety* and *fellowship* toward a common spiritual and societal productivity. This manifested itself as a cooperative acknowledgement that both the protection of the city and the individuals therein were in the interest of all, and is an expression of a relationship with God. Therefore, to be spiritual was both a commitment toward God and humanity as they manifested themselves in a particular urban setting seeking to "maximize the creative potential while minimizing the problems of urban life."³ This was the ideal hope of a city. Second to this, is a recognition that judgment may befall those cities which do not recognize God in human relationships.

Antiquity has shown that the city has both the potential toward violence and non-violence because cities are "places where changes

could occur."⁴ It is perhaps no coincidence that the early church was an urban movement with non-violent underpinnings.⁵ Cities have always provided an excellent starting point for the recruitment of travellers and local persons, but more than this, they allowed quick and easy access to other Christians for support. No matter how gloomy a particular situation may have become (i.e., persecution or martyrdom) many constituents of the Early Church had access to hope because they had access to each other.

The urban world is faced with two futures of change. One goes toward a path of disunity and fractionality, which presently has the greatest grip; the other goes toward community and the love of neighbors. Cities will prove the greatest place to experiment with non-violence for the hardest questions of inhumanity lie here. "The world has gone urban." Dr. William Pannell of Fuller Seminary writes, "The number of people living in cities today outnumber the entire global population 150 years ago."⁶ If the Christian notion of non-violent social change is to suggest a different direction it must attempt to answer the question Rodney King raised seeking to have an end to the Los Angeles uprisings of 1992, "Why can't we all just get along?"

This thesis will provide a methodology for practicing non-violence as a personal and social ethic within the complexities of urban life. Particular focus will be given to its applicability in urban America. There are three divisions: Part I--*The Theological Tradition of Non-violence*, identifies non-violence as a valid option within the history of Christian resistance and also the basic theological dimensions

involved within this tradition. Part II--*Toward a Methodology for Urban Non-violent Heroic Social Change*, identifies heroic love as a viable typology to consider for urban non-violent campaigns under the scrutiny of Christian ethics. Part III provides *Applications of Non-violent Heroic Social Change*.

Practicing non-violence has never been a simple task. There are no ready formulas to propose only advice wrapped in Christian hope. Considering the great obstacles cities have placed before us, it takes some effort to believe in the wheat of non-violence over against the tares of violence. Both shall grow together, that is until the harvest. To live the non-violent life is difficult, yet, it may be a worthy option if we are to survive together--"Lord I believe, help thou my unbelief."⁷

PART I:
THE THEOLOGICAL TRADITION OF
NON-VIOLENCE

The Christian tradition concerning resistance to evil is a rich one. As such, there are numerous means by which Christians have historically gone about bringing change to the world. Most of these efforts were guided by a fervent belief in the primacy of Jesus Christ as Savior, and were acts which extended out of a love and appreciation for the salvation Christ had brought to the world on the cross at Golgotha.

The earliest interpreters of this tradition (the early church) in a similar manner had more than one viewpoint concerning how social change was to be implemented in the society. There are three basic strands that run throughout the general Christian history that have become starting points for many social resistance ideologies. They are violent revolution, non-violent resistance, and a compromised position between the two.¹ There are many other related positions between them. However, each position has a valid history in the Christian tradition and may be useful in one or more forms for our own day. What has become evident through research is that those Christians who have had to choose between these three rarely did so out of malice, but with deep conviction according to their view of the scriptures and Christ's act on the cross.

Consequently, those who find themselves in urban ministry in America are faced with some of these same choices when it comes to dealing with the issue of violence and injustice. They will at some point (for survival sake) need to decide which position will become their own. Since neither of the positions can be dismissed as unchristian, the decision one makes concerning this matter may

determine the direction (or at least demeanor) that their work in combatting violence will take.

Of the options provided, one will be recognized with particular scrutiny for the remainder of this thesis, which is, that of non-violent resistance. It will be presented as a valid option for the Church to consider in confronting violent behavior and in performing urban social change. This same tradition the writer will argue presents itself as a heroic and redemptive option for the urban Christian church to consider as its primary means to do social action (Part II, IID).

Non-violence has been a vital part of the Christian tradition, from its inception. Those individuals or groups who have chosen non-violence as a form of resisting violent behavior have tended to ground their beliefs in two primary aspects of Christian tradition: 1) the first four centuries which are generally viewed as the decline of non-violence, and 2) in the theological dimensions of non-violence.

THE DECLINE OF NON-VIOLENCE? THE FIRST FOUR CENTURIES

The early church is looked upon with great esteem by many groups who choose non-violence as their means of social action, because the perception is that they were a pacifist church who through four declining centuries began to entertain violence as an option for change. The rise of Constantine is viewed as the basis of pacifist's decline. Scholars are not in agreement on this position. David G. Hunter proposes that the "pacifist consensus" should be revised to what he labels the "new consensus."²

The "pacifist consensus" promotes the idea that those early

Christians who addressed the issue of Christians in the military during the first three centuries, notably Tertullian, Lactantius, and Origen, condemned warfare out of the position that they were essentially pacifists who refused to validate bloodshed. While the "new consensus" maintains that these opponents to military service did so because they had an abhorrence against the religious practices of the Roman army, and not so much because they were *completely* against war.³

Celsus a pagan critic of Christianity argued that if Christians decide to not serve *en masse* this would make the king unable to rule and thereby force "barbarians" to rule them.⁴ This was a genuine statement for the church to consider. However, Origen believed in an "army of special piety," that would be just as effective as the emperor's soldiers, where peace and security would be obtained by prayer.⁵

Another determinant of the passive position may be found in eschatological reasoning. Pacifism during the early centuries may have resulted from the reasoning that Christ would be returning soon and to fight in military service would frustrate the time of return. Because of this eschatological factor the preference would appear to be martyrdom not the military, which preserves the order that will be abolished anyhow.⁶

A second aspect of the "pacifist consensus" is that from the end of the second century and throughout the third some Christians began to participate in military service, while similarly the "new consensus" mentions there is evidence late in the second century of a divergence

in Christian opinion and practices, which led to an increased number of Christians in military service through the entire third century.⁷

It has further been considered, that this was the point in early church experience where the beginning of a "synthesis" with Roman society had begun and that military involvement was "purely local"; further, with "[t]he increased prestige given to the army, coupled with greater militarization, [this] strongly attracted many Christians."⁸

The final aspect of the "pacifist consensus" as is promoted by a number of contemporary non-violent groups is that by the latter part of the fourth century a "just war" ethic was developed, namely by Ambrose and Augustine, which provided a Christian accommodation to the political and social changes of that century. As such, Constantinianism is believed to be what caused the church to fall from its pristine pacifist ways. The "new consensus" viewpoint considers that there was a pre-Constantinian strand of Christians who participated in military service and sought to explain service as acceptable if for a "just" cause.⁹

Hunter argues further, that to present Augustine as the one who formed the "synthesis" theory is not historically correct--other forms existed before his attempt. Further, he believes that Augustine rejected the fourth century attempt to endorse the Roman empire with religious significance by presenting in *The City of God* not as a permanent intermingling between the *civitas Dei* and the *civitas terrena* but a temporary association that will one day be separated by God.¹⁰

Also in this century, while Christians in military service became more acceptable, the prime transmitters of the non-military tradition were taken up by the monastics.¹¹ The tradition became dim but did not expire.

THEOLOGICAL DIMENSIONS OF NON-VIOLENCE

The greatest supporters of the non-violent tradition not only look to the first four centuries but toward a specific type of theological perspective. There are three crucial dimensions to understanding non-violent resistance as a motivational reality for Christianity. They are in, the God who acts, the non-violent Christ, and the non-violent cross.

THE GOD WHO ACTS

Our existence and protection is an act of a liberating God. Humanity is not left alone deistically because God is an active participant in the struggle against injustice. Walter Rauschenbusch describes the activity of God within the human predicament as one "...who strives within our striving, who kindles his flame in our intellect, sends the impact of his energy to make our will restless for righteousness, floods our sub-conscious mind with dreams and longings, and always...the ground of [our] hopes."¹² Jurgen Moltmann understood God as the One wherein hope is always presented as "...*God's existence with us....[u]nderstood as the coming one* and as the *power of the future*, God is experienced as the *ground of liberation*, and not as the enemy of freedom."¹³ At the center of urban anti-violent activity will be an understanding that it is *in* God (YHWH) who acts with and for us is the hope of victory and liberation to be found.

Christian non-violence is an action, never a reaction; it is proactive not retroactive. This is because God moves forward, never backward. The creation, the exodus, the Kingdom, and the sending of Jesus Christ are specific movements of God's in history toward a non-violent reconciliation with the created universe.

Those who support the non-violent Christian tradition believe God created a harmonious universe where non-violence was a genuine reality.¹⁴ Without this action nothing would be because the universe is a reflection of God's creativity, however marred by the sins of Adam and Eve and every generation since. Non-violent action is thought of as older than violence, because it is a part of the first act of the created universe. (This view does not answer sufficiently chaos creation accounts). Thus, sin and violence are not a norm of the creation. They are only evil after-effects that can be actively demonstrated against.

Another non-violent action of God is found in the exodus account of Israel's deliverance from slavery in Egypt. The acts of God's protection over Israel were always in response to an unjust reply from Pharaoh. Pharaoh's destruction was his own. He resisted the non-violent options presented before him to "let God's people go." As such, his resistance to non-violence led him to a destruction of his own doing. When Pharaoh lost his army to the Red Sea, there is generally a separation made in this tradition from the act as committed by God.

Exodus 14:13-14 is central to a non-violent understanding of social resistance. It reads, "And Moses said unto the people, 'Fear

not, stand still, and see the salvation of the Lord, which he will show you today.... The Lord shall fight for you, and you shall hold your peace." Israel was delivered, by the action of God. Close to non-violence is an understanding that God acts on behalf of the just. Yahweh is a "divine warrior," who "plays the leading part" in all struggles of liberation.¹⁵ Non-violence on behalf of the Christian, is the evidence of faith in God's ability to reconcile. Non-resistance says "leave all to God" as in quietism;¹⁶ non-violence, however, demands peaceful action of individuals behind God's action. The concern "is redress or deliverance, not revenge or vengeance."¹⁷ However, this view is lacking in responding to the entire exodus account which involves person-to-person combat.

A further non-violent action of God is in the dynamics of the Kingdom of God as it is revealed to us. Christ pointed to the Kingdom as both a present and future reality, a dialectical verity that is an extension of God's reconciling nature. The Kingdom of God as it makes itself known within humanity has no specific location, and does not come with "careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in the midst of [us]."¹⁸

In that vein, the Kingdom "is a concept neither of the apocalyptic future nor of a static present--but a dynamic eschatological event."¹⁹ George Eldon Ladd comments that the Kingdom is "God's rule invading history before the eschatological consummation...."²⁰ To practice non-violence is to participate in the manifestation of the Kingdom of God "on earth as it is in heaven."

The enactment of the Kingdom is God's doing; it is a gift that comes

directly toward those who will accept it.²¹ As such, radical internalization is demanded before positive action can be expected. God's Kingdom and non-violence exist together as religious realities--they cannot be separated. They are both present yet not completely realized, experienced but not total reality.

THE NON-VIOLENT CHRIST

God who acts on our behalf sent Jesus Christ as the ultimate non-violent act to bring sinners to repentance. He came not in immense power (although he could have), but via weakness, humility, and non-violent protest. Let "our attitude be the same as that of Christ Jesus":

"Who being in the very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in the appearance as a man, he humbled himself and became obedient to death--even death on a cross! ...that at the name of Jesus every knee should bow,...and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."²²

Jesus not only taught non-violence he lived it.²³ His audiences were often "in such desperate economic circumstances, [that] some people [were] at each other's throats, hating, cursing, and abusing."²⁴ Many of them were "ready to use violence to drive out their oppressors. But He advocated love for enemies as God's method....[and] submitted to Roman crucifixion to reconcile His enemies."²⁵

The method of Christ could be interpreted as one of non-violent

resistance. He gave up violence without removing himself from the struggle.²⁶ Discipleship was the key. According to this view, he chose to redeem the world through peaceful means. Jesus made redemption his primary subject and personhood (respecting and honoring life) the object.²⁷ The Great Commission, "Make disciples of all nations,"²⁸ and non-violence are "inseparable corollaries" which specify "the mode and style of [the commission's] fulfillment."²⁹ This is not an exercise in legalism but love.

Discipleship "is not guided by the goals it seeks to reach, but by the Lord it seeks to reflect."³⁰ Non-violent discipleship is opposed to the crusader ideals of violent discipleship. Every person who chooses the method of Christ must be willing to count the cost of non-violent discipleship *daily*, and anyone who does not carry the cross and follow is not fit to be a disciple (cf. Luke 14:26-27).

JESUS AND THE NON-VIOLENT SCRIPTURES

Three passages are commonly referred to as indicative of Jesus Christ and non-violence. The first is Matthew 5:3-12 and Luke 6:21-26 synoptically, with a specific focus on Matthew 5:9. The Matthean/Lukan passages here are commonly recognized as the "Be-attitudes," and as the beginning of the Sermon on the Mount message. This sermon (Matt. chap. 5-7) contains the crux of Jesus' non-violent ideology.

The message of Christ is directed toward the dispossessed. "Blessed" is given to describe those followers who though facing many emotional, spiritual, physical, and economic distresses remain faithful to God. Luke brings forth a further dimension of Christ's

message on the mountain, by exclaiming "woe" to those who have their needs met and have forgotten their responsibility to the poor. Those God will punish when vindicating the downtrodden.

In the midst of these "attitudes" Christ proclaims, "Blessed are the peacemakers, for they will be called the children of God."³¹ Heirs of the Kingdom are by definition peacemakers. As such, a belief in non-violent reconciliation is a necessary "Be-attitude" to claim lineage with God, the progenitor of the peaceful.

The synoptic readings of Matthew 5:38-48 and Luke 6:27-36 are the most publicized of Jesus' anti-violent teachings. The primary concern pertains to the effect of *agapean* love as a redemptive testimony toward our enemies. The pronouncement to "love your enemies, and pray for those who persecute you" has produced tomes of information concerning whether the focus is local or national in scope. It is "imprecise" as to whom the enemies are, and as such, "a variety of interpretations" are acceptable as long as it is recognized that Jesus characterizes the love for enemies in greater than individualistic terms.³²

Love toward an enemy is greater than retribution, because it creates the possibility for healing. Jesus overturns the *lex talionis* because it could only insure a just penalty for a crime committed, not forgiveness. Its "eye for an eye" principle was not understood "in terms of cases of violence and personal mutilation, but 'as signifying the claim to accurate, nicely calculated compensation' for personal humiliation."³³ Jesus' instruction goes beyond compensation for injustice; it attempts to reconcile differences through overcoming

hatred.

"Turning the other cheek" as a principle is not a passive act of submission, it is a call for "the oppressed to take command of their situation in a way that transcend[s]...normal categories" toward enemies.³⁴ To utilize love over against hatred in relating to an enemy changes the advantage to the user of love. It is not because the antagonist will change; it changes the perspective of the user. Victory is in the freedom to love, not necessarily in winning over enemies.

Matthew 4:7-9/Luke 4:5-8 record Jesus' three temptations by Satan while in the desert for forty days. One temptation presented is commonly referred to as the "Zealot option." It has particular credence for understanding his choice of non-violent means as a life decision.

The Zealots were a group of Jewish nationalists who believed "slaying the Godless was a religious duty," and endorsed violent rebellion in an attempt to overthrow the Romans by any means necessary.³⁵ The group formed in 6 A.D. "in the turmoil following the death of Herod and continuing through the Roman War and the fall of Jerusalem in 70."³⁶

Satan presented Jesus with this option of establishing a kingdom by violent means. The power, might, and military strength that accompanies all the nations of the world would be given as a method of initiating the messianic reign. Jesus refused this "Zealot" option not because it changed too much, but that it changed too little.³⁷ To establish the kingdom of God through violence is to resign that God

can ever establish a Kingdom of peace.

JESUS AND THE VIOLENT SCRIPTURES

Three scriptures will be reviewed which involve Jesus Christ and violence. The first found in Mt 10:34,35 and Luke 12:51-53 synoptically. Jesus in the Matthean text warns his disciples that his purpose is not "to bring peace, but a sword." This could be beheld as advocating violence, until the Lukan synoptic is considered. Luke uses "division" rather than "sword," indicating the text has a broader variance of meaning. "The New Testament commonly uses sword in a symbolic sense."³⁸ The point, however, is that Jesus in both texts has pointed to the "intra-familial" turmoil that can result "when only some members of a family become Christian."³⁹

Another passage concerns the events of Jesus' clearing out the temple with a "whip of cords" in John 2:15 (cf., Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48). This carries the greatest expositional challenge, because Jesus not only has a possible weapon, but he made it himself. The two greatest questions are, "Why did he make the 'whip'" and "Whom was it used on?"

Jesus' motivation to make the "whip" came upon entering the temple. He witnessed a marketplace of commerce and animal trade, which was a "misuse of the sanctuary to enrich the leading priestly families."⁴⁰ This travesty led Jesus to state, "My house shall be a house of prayer'; but you have made it a den of robbers" (Luke 19:46). His solution became one of non-violent direct confrontation.

Some scholars would posit that the "whip of cords" was not made to use on the money changers and traders, but to scatter the animals

Jesus released. J. Massyngbaerde Ford explains, "Jesus drove out the oxen and sheep with a whip and poured out the coins. The scene is one of complete pandemonium, the bullocks, sheep, and goats running wild, probably in full cry, birds flapping their wings and twittering and humans crying out, many in rage."⁴¹ What distinguished this as a non-violent protest is that it is careful to avoid personal injury,"⁴² but further, the term to "cast out" (*exebalen*) carries no violent connotations within it and has simply meant "sent away" elsewhere in the New Testament.⁴³

A final passage which concerns Jesus and violence can be garnered in Luke 22:35-38 where Christ tells his disciples "who have no sword, sell your robe and buy one." Upon hearing this, the disciples reveal to Jesus two swords they had obtained and he replies, "It is enough." To many this would seem to carry with it a direct command to arms.

It was not uncommon for a peaceful group to take arms on journeys for protection. The Essenes would "carry nothing whatever with them on their journeys, except arms as a protection against brigands," recounts Josephus.⁴⁴ However, the message Jesus was sharing with the disciples was not about militarism or protection, but commitment. One scholar even suggest that what Jesus wants to "communicate to them in his words about buying a sword was that they would need to strengthen their commitments for the time of difficulty that was approaching" (i.e., his death).⁴⁵ The disciples misunderstood and became puzzled. Disturbed by their "lack of comprehension, Jesus wishes to break off the discussion," with the assertion, "It is enough."⁴⁶ Contrary to a literal English reading, a more precise

translation would then be, "Enough of this."⁴⁷

THE NON-VIOLENT CROSS

The crucifixion of Jesus Christ is the supreme expression of non-violent resistance. It is the fulcrum upon which fallen humanity can be turned right side up again and the axis upon which non-violent behavior rotates. The cross is the evidence that non-violence can serve as an instrument of peace. As such, the crucifixion of Jesus is an active pedagogical event for non-violent social change.

Love is the foundation of the cross. No salvific action can take place without it. Jesus was sent as a missionary of love "that the world through him might be saved" (cf. John 3:16-17). A cross without love is ego-centered; true altruism is found in a theo-centered reality. It is the power of non-violence to peacefully "subordinate all other norms to the final norm of *agape*."⁴⁸ Non-violent action must be waged as love in action.

Hope is the reason for the cross, because it points beyond itself. It is not crucifixion that produces hope, but God for which one is crucified that continues hope. The aspiration of hope is grounded in a faith in God. Thereby, to face the cross non-violently is to point to God who is beyond it. Christ's voluntary crucifixion was based upon his knowledge of the God who *is*. Therefore, hope in any form will utilize constructive means because it is an actualization that God exists.

Forgiveness is an antitoxin that comes from the cross. It saves the victim from the anguish that comes with every crucifixion by releasing them of their own bitterness of the victimizer. This does

not negate protesting for right, it focuses it. Jesus' statement, "Father forgive them for they know not what they do,"⁴⁹ first strengthens the victim, and then covers the victimizers. Forgiveness is not an option for the adherent of non-violent resistance; we forgive "because God is like that."⁵⁰

Atonement is the reconciling nature of the cross because sin is the ultimate problem in humanity. The cross is a compensation for sin against God. It is a non-violent attempt to reestablish direct communication with both the created and the creator. Without Christ establishing this link, both the oppressed and the oppressor would face a common problem, that is, neither one could improve human relations significantly. Because Jesus bore our "sins 'in his body'...it can also happen in ours."⁵¹

Repentance is the effect the non-violent cross may have on an individual's depraved will. However, repentance is not a natural deduction of crucifixion. Christ's cross confronted his victimizers to recognize that they were are also victims to the same evil they perpetuated. Repentance is then, the personal acknowledgment that inner change is necessary, but that only God is capable to make that change. Non-violent social change can only be waged by soldiers of repentance, because it precipitates a "turning-of-the-mind-around,"⁵² in order that one can think differently. It is transformation from violent to non-violent thinking.

Redemptive suffering is the voluntary choice that precedes crucifixion. Jesus chose to go the way of the cross, not the vice. In the garden of Gethsemane the difficult choice of accepting the cross

was finalized. Christ knew the cross would bring great pain, but only through unearned suffering could he qualify to save humankind. It was a voluntary action so that no other blood would be shed but the messenger's own.⁵³ Through the pain of his decision, "the blood that redeems humankind begins to flow in the garden."⁵⁴ In this great moment of decision, it was decided, "Not my will, but Thine be done."⁵⁵ Choosing the excruciating path of the non-violent cross must precede the actual experience of it, because it involves total submission to God's will. The cross has never been fun.

Resurrection is the ability of God to turn a cross into a protest. The cross is concerned about death; resurrection is life renewed. It is a protest because it refuses to have an end to truth. All crucifixion exists to crush truth. Whenever this happens, God resuscitates it and allows truth to return in a stronger form. Resurrection is non-violent insurrection.⁵⁶ The pain associated with a cross is ultimately subdued in the power of the resurrection, which turns death into a lie and brings new life to truth.

Those who would choose to follow the Christian lineage of non-violence will first need to understand the history and theology from which it draws. This however, is the easier task. What must be faced at this point is whether these concepts can be a viable option for urban America? Violence is a real urban option. The Christian non-violent tradition packaged as heroic love is a model worthy of evaluation and application.

James Douglass raised an important question that will eventually confront every person who attempts to apply non-violence as social

action, "Is there a politics without violence?" Using a Weberian framework his conclusion was, "No," because political action is an "ethic of responsibility" and non-violence uses an "ethic of ultimate ends."⁵⁷ Yet all is not lost, because non-violence is not a secular framework; it is religious. Though weak in time it is strong in eternity. It faces today boldly that tomorrow might come peacefully. The world's survival may hang upon non-violence practiced as a social reality. The real question, according to Douglass is, "Can humans practice politics without doing violence?" the answer is an imperative, "We must if humanity is to live."⁵⁸ The strength of non-violence in urban America may lie not in its total reality but partial potentiality.

PART II:
TOWARD A METHODOLOGY FOR URBAN
NON-VIOLENT HEROIC SOCIAL
ACTION

Producing a methodology for non-violent urban change is difficult but not impossible. What I am to suggest is nothing more and nothing less than a construct gained from research, interviews, and experience. All of these are limited in scope and range, but with each informing the other the methodology that I am to suggest will bring a clearer understanding to the form and process needed to promote the Christian non-violent lifestyle as a method of social and spiritual change in the American urban arena.

I have found it necessary to attempt to invent wording that will speak directly to the total need of urban dwellers who would choose to live as a non-violent resister. The crux of successful social movements large, or small, is that the terminology which they use generally determines the means the movement will choose and the ends it may receive. Familiar terminology keeps the movement focussed, especially during times of direct violence. Language without a doubt is imperfect, but is necessary to provide a common vision toward a common liberation. Mohandas K. Ghandi's movement was defined and inspired by the term *satyagraha* (truth-force),¹ while Martin Luther King, Jr. utilized *the beloved community* and *agape* as his primary language of non-violent communication.² Even Jesus Christ centered his movement (which some would interpret as non-violent) on the conception and description of the *Kingdom of God*. Knowing the importance of terminology, I will suggest the proper expression for urban nonviolence has been and is being understood and applied as that of *heroic love*.

My attempt is not to present this term as all-inclusive or as

perfectly accurate to the entire urban social need, but as a beginning term to consider, which may serve powerfully in attempting to apply a non-violent method to an urban context. What is most important is that the social wording used to describe non-violent urban positions must offer a meaning that is valid for those in the city desiring a method that can galvanize them toward peaceful resistance.³

HEROIC LOVE: TOWARD A METHODOLOGY OF URBAN NONVIOLENT SOCIAL CHANGE

This section will demonstrate that heroic love is a useful wording to describe urban direct and indirect non-violent behavior. Heroic love provides a useful paradigm for change since it is a term that can support an active non-violent stance, while at the same time remaining active in social justice.

It is recognized that this line may be hard to sell since many urban dwellers (Christian and non-Christian) view the non-violent lifestyle as an ideal that is unrealistic and ineffective to quell hard core violent situations. The assumption occasionally is that to practice non-violence is to put down resistance and restraint. This is not the case with heroic love which must be continually associated with toughness, durability, and confrontation, rooted in the unbending love of Christ for all persons and in the justice that God demands as due those who are oppressed. In short, heroic love does resist because God "is not a non-resistant God."⁴ It "is action-oriented; it does not avoid conflict but seeks to confront and resolve it."⁵ Heroic love is passive when it comes to taking life, and active when in

saving and defending life. At this point a more sociological definition will be needed.

The typology I utilize is gained and connected to the urban context from an understanding of Ernst Troeltsch's usage of heroism as an intricate part of understanding the Christian social ethic of Christ. He contends that the "ethic of Jesus is heroic..." and as such, does not "compromise with the claims of the life of the world..."⁶ This ethic calls individuals toward radical relationships with one another, the creation, and with God, in order that, the "[l]ove of God and faith in the forgiveness of sins..."⁷ can be lived anew in every relationship while transcending (not forgetting) the "preoccupation with the concerns of everyday life..."⁸

Active urban heroism participates in making the city a better habitation by remembering the definitive goal is not to disconnect oneself from the society (as does asceticism) but to challenge actively the presuppositions of those persons and structures who utilize violence and perpetuate injustice, while recognizing that the ultimate quality of one's life (as a Christian) is not completely defined in this world. As such, simplicity and intimacy are the basic foundations for heroic non-violent social action.⁹

The heroism of non-violent love as it exists in the urban context is often associated as a revolutionary act, not one of anarchy, but of unstoppable (or at least unrestrained) acts of courage. This is generally the spirit that would be acceptable to many of those persons who are on the Christian front lines fighting violence. Their non-violence is never defined without associating it as a lifestyle

that requires risk, bravery and challenge that abhors evil and injustice. To associate the heroic lifestyle with coward-like passivity would be worse than equating them with violence. Cowardice would seem to have no place in this form of social resistance, for at least violence is active. Instead, what is endorsed is both passive and active *resistance* which is a movement against injustice, not a perpetuation of it. Therefore, the non-violent hero may "represent a revolutionary urge," according to Raghavan Iyer and "a desire to defy the powers that be, a longing for absolute freedom from the necessities that press upon us in our ordinary lives...this revolutionary, iconoclastic urge...is heroic...."¹⁰

The lifestyle of heroic love as it confronts urban violent situations "drives toward the practical and practicable," seeking to make sense of facts and applying it directly to needs.¹¹ This act rarely offers to "people abstract ideals to be realized at some later date, but [gives] immediate attention to human needs."¹² The urban hero exists to "represent a *great movement for the defense of the human person* and the safeguarding of human dignity."¹³

A clear distinction must be made at this point. The urban heroic actor being fleshed-out here is not to be associated with the Homeric hero who continually had to prove hero-likeness to people because the actor had no genuine image of their own selves independent of other people's support. When the people's support for them diminished, their heroism did also, since heroic value was inextricably bound to the worth others gave to one.¹⁴ This is not so for heroic love.

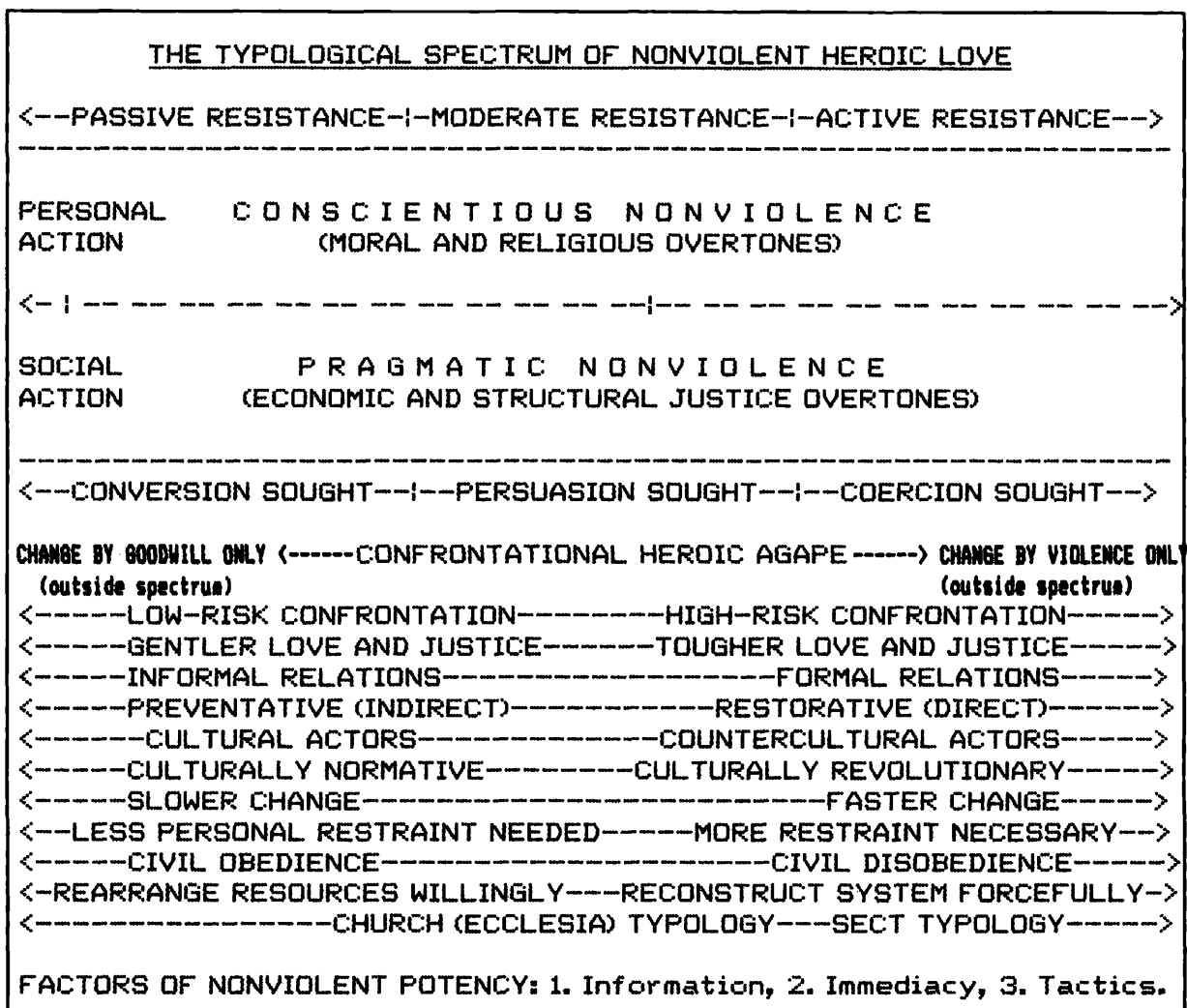
It is *agapean* and finds its practical validation and moral support in a relationship with the Living-God who can inspire individual hope and action independently of the opinions of other people. *Agapean* love does not need to be sentimental or directly affectionate toward violence, but can be tough-*agape* if need be, because it does not seek another's validation, or self-aggrandizement in order to do what is right and good for the community at large.¹⁵ *Agape* may be the only form of love that can be truly heroic because it is other-centered.

THE SPECTRUM OF HEROIC NON-VIOLENT ACTIVITY

The activities that could be classified as heroic in confronting violence in the city fall on a spectrum (and/or a continuum) of different intensities of resistance. Making notice of this spectrum of activity is necessary to locate and appreciate the diversity of heroic responses that are possible in a variety of urban environments. Of the examples of heroic non-violent love which exist in practice, the application and intensity of these heroic campaigns must be evaluated and considered in light of the circumstances that are presented to it in the urban reality it is to be applied.¹⁶ This method of social change is dynamic not static, and as such, it can be applied in an multitude of forms as a tool of non-violent resistance for anyone, especially the urban poor and disenfranchised.

At this juncture, the typological tenets of the nonviolent heroic love method will be discussed and charted. The chart below (next page) is a visual attempt to simplify the typological recurrences of active heroic love as it would fall on a continuum. It does not claim to be all-inclusive or complete, but can serve as an aid and backdrop

for the remainder of this section.



Implementing heroic non-violent love as social resistance will involve at least three basic considerations: determining the manner personal action connects with social action, recognizing the primary points of departure for the action, to determine where to begin a heroic campaign plus the potency the action may have.

PERSONAL AND SOCIAL NON-VIOLENT ACTION

Personal action and social action have a direct effect on the way one goes about practicing heroic love in the city. Both are interrelated for the non-violent heroic actor; to separate them may

destroy the notion of practical heroism. Personal action without relation to that which is social can lead to a misuse of religious piety and morality which does not liberate but

can enslave and detach people from the impact their personal beliefs can have practically in constructing positive social community in groups. Conversely, social acts which neglect the moral and inner needs of its actors may remove the motivation heroic actors need to face violence.

Judith Stiehm makes notice of two independent traditions, that of, conscientious and pragmatic non-violence.¹⁷ Generally, these two are noticeably distinct in their methods of change. Conscientious actors view change in moral and religious terms (change from above) as guided by a behavioral ethic "which categorically inhibits [the] injury of another."¹⁸ Pragmatic actors view change in economic and structural justice terms (change from below) which is less concerned with meeting an ethical requirement or converting the opponent, but is a means of waging an economic and political conflict "by an unarmed populace...to a situation regarded as intolerable."¹⁹ What seems dualistic in Stiehm's view is synthesized in many urban contexts as heroic love.

The practice of urban heroic love (as the writer will describe) would seem to involve equally the twofold reality of conscientious non-violence (as personal action) and pragmatic non-violence (as social action). This is to say, persons involved in reconciling urban turmoil have customarily recognized that social (pragmatic) action cannot be classified as heroic unless it can equally challenge all the

parties involved in conflict toward a paradigmatic change in their personal (conscientious) actions. There is to be no separation between the two, because a movement in one necessitates movement in the other.

This heroic process involves itself in what Latin Americans have called *conscientization*, which is the manner "[p]eople get ready for revolution by changing the way they look at themselves. Private problems (conscientious concerns) become political issues (pragmatic concerns) as people develop a collective will and an understanding of [their] struggle[s]." ²⁰ Likewise, the rate of heroic active social change has to be equated with the rate by which urban dwellers have been prepared and inspired toward non-violent action.

THE PRIMARY POINTS OF DEPARTURE FOR HEROIC URBAN RESISTANCE

The typology of heroic social resistance being considered projects heroic love (personal and social) along a spectrum of activity and consequences. Confrontational heroic love can be located in three forms of resistance: passive, moderate, and active.

Before discussing these formulations, it must be understood that heroic love is always confrontational. It is not timid, but falls between two extremes.²¹ On the one hand, is change by pure human goodwill only (and asceticism), which can lead to social detachment, complacency, and contentment. On the other hand, there is the extreme of change by hatred with violence, which can reduce and/or eliminate the possibility of a confrontation by love (*agape*). Heroic actions are exercised between these extremes and will acknowledge that significant change can take place outside its ethical system but

does not recognize these actions as heroic love.

The adjacent explanations of heroic resistance are not absolute types but a range of possible activity. What will be provided is a typological description of each category, which should assist in recognizing and identifying the heroic tendencies within each category.

First, heroic love has tendencies of *passive resistance* when *conversion*²² is sought as the primary means to confront the users of violence. Conversion serves the purpose of transforming the opponent toward a view of heroic love without resorting to force. This can lead the violent actor to embrace a more constructive means because the heroic actor approaches them with gentle love and affirmation. This approach may be chosen because it is believed that violent actors have the possibility of changing *on their own* without any further escalation of heroic non-violent measures. This is basically a low-risk confrontation with urban violence which in many instances is used preventively and may be indirect in its resistance. It is "active goodwill and reconciliation"²³ which is civil and often informal requiring slow change to take place over time. This passive form of heroism tends to be acceptable to most members of society regardless of class distinction, because at most, it requires a free and *willful* rearrangement of resources by consensus.²⁴

To utilize a more sociological category, heroic passive resistance when practiced by urban churches (as a corporate whole) tend to possess characteristics of Troeltsch's Church (or *ecclesia*) typology.²⁵ That is, there is a higher understanding of grace and a

greater attachment to doctrinal orthodoxy, yet this heroism exists without endorsing asceticism and stagnation against structural social change. Heroic action even in its gentlest form is to be associated with the *confrontation* of violence and not the avoidance of it whether personal (conscientious) or social (pragmatic).

Secondly, heroic love has tendencies of *moderate resistance* when *persuasion*²⁶ is sought as the primary means of confronting the users of violence. Persuasion is a mechanism by which the user takes a more direct stance against violence, because it has been shown the conversion method may not be acceptable to correct the injustices that have been committed. As such, moderate measures of non-cooperation campaigns and civil disobedience can be waged against the practitioners of urban violence in order to persuade them toward a more heroic position. In short, persuasion seeks to remind the opponent that their fate is simultaneously dependent upon the actions and reactions of the community it victimizes.

This type of resistance does not attempt to fight the opponent with further violence, but finds a value in being a nuisance to them. George Lakey argues that it is when a campaigner succeeds in projecting an image of a "nuisance" and not as a "threat," that a resolution is close by.²⁷ Heroic love as moderate resistance desires to convert the opponent completely, but this will not take place without some form of friendly persuasion.

The risks involved with a moderate type of heroic confrontation are routinely in direct proportion to its position with active heroic resistance (which has not been discussed at this point). Since this is

the middle position, it can in general be marked by a tug-of-war between the ideology of passive and active resistance. Love (*agape*) takes a stronger position here, and is tougher in the terms of what is expected during reconciliation. It builds continuous opportunities for trust to exist between the parties, but will not consider any compromise binding until both sides come to an evenhanded position.

The rate of change in moderate resistance still has great value for patience. However, it is a proactive patience which must constantly determine whether "the cup of endurance has run over"²⁸ and what other measures may be necessary in order that social community will no longer be fractured and human dignity can breathe. This moderate segment of the typology of heroic love tends to have both cultural and countercultural participants who utilize (at differing degrees) the means of arbitration, bargaining, compromise, negotiation, and mild coercion in a unified campaign of non-violent resistance.²⁹

Moderate resistance is similarly a convergence of both the Church and sect typologies. The sectarian viewpoint is generally recognized by its tendency to insist upon a Gospel ethic of Jesus in its more radical form.

It may be hard to tell where one ends and another begins. What is expected to be present is a noticeable Church-type viewpoint of a *tradition*³⁰ that is the heroic in essence, and is that which is responsible for the group's present motivation. Yet in a similar vein, the heroic element of resistance cannot be attributed solely to a tradition, but in a sectarian fashion, it recognizes the importance of

a *religious experience*³¹ that is felt and renewed in all its members. This element is not always as strong as was just explained, but is generally noticeable.

Thirdly, heroic love has tendencies of *active resistance* when *coercion*³² is sought as the primary means of confronting the users of violence. This is the most direct form the Christian heroic ethic in social activity. It presents to every user the highest risk of life and courage needed during confrontation. Coercion, as it is understood in this typology is utilized by the heroic actor (but not exclusively) in order to take away the opponent's ability to maintain violence and their ability to effect social change destructively.³³ It is clearly understood by the heroic actor that the city can present escalated moments of violence that can be stopped by no other way than with force.

Force, when applied heroically, is an immediate attempt to intercept violence and to restore the vitality of a community or group which is in jeopardy; it exists non-violently when it is utilized as an unarmed offensive that deflects and absorbs hatred. "Nonviolent coercion forces the opponent to accept the actor's demands even though [they may] disagree with them,..."³⁴ This is *tough-agape* which confronts heroically any person or group that becomes destructive to human life. Conversion is not the initial motive here, but temporary loving restraint which can later loosen and toward the persuasion stage and then toward conversion. Active resistance of this kind has been recognized as that which is needed to defy and remove entrenched urban community violence.

This method attempts to bring about a great amount of change in a short period, but recognizes that it will not last unless heroically enforced by the tough-love present in *agape*. Heroic love has such deep regard for those who deserve to live in an environment without violence, that it becomes an organized shield to protect a community directly.

Interestingly, because of the risks involved in active resistance the heroic actors more than not are held together as a voluntary society and counter-community.⁹⁵ A Christian radicalism is frequently present that introduces characteristics of counterculturalism and revolution. These traits are not always this extreme, but they present themselves wrapped in an ethic of protective love for one's fellow human beings (which includes the complete well being of the opponent). The active resistance of the non-violent actor is generally performed zealously as he or she affects the city for Jesus and become intensely single-minded toward their goal and mission. It is the author's experience that more than any other form of heroic resistance, this type convinces others of Christianity's validity.

Heroic love as active resistance exhibits sect-type characteristics. It is not the most popular form of Christian social action, and tends to consist of those persons who have suffered great turmoil and injustice in life.⁹⁶ In urban America, it would seem, that the greater amount of heroic active resisters have an affinity toward service and radical change, because it has a relation to either their past, present, or near future. The heroic

participants view their acts of love and justice as "...a direct continuation of the idea of the Gospel" of Jesus.⁹⁷ Any persecution faced does not diminish the groups commitment to non-violence but propels each heroic actor toward a greater religious commitment which will become evident by one's practical impact in life and in their contribution to the urban community.⁹⁸

Community forms quickly and tightly at this stage, because the members have chosen this risky-kind of resistance and need the others to support and increase their heroic character. The person who practices non-violence as active resistance in the city may face potential harm (depending on campaign intensity); but this is what actually allows them to be the most free to work on the front lines of inner-city change, building the parallel institutions which are needed for examples. This is active heroic love at its strongest--to be free to effect change "not hampered by the responsibilities of maintaining community-wide institutions or the temptations of great economic or political power. It is free to create experimental institution[s] [which can] be appreciated in the greater community..."⁹⁹

The typology being described acknowledges heroic love in its most active and free form will not be able to be practiced by every Christian, neither have I been able to make a conclusive presumption of whether every Christian should. However, it is clear that the demands of heroic love and the spectrum upon which its activity rests can imply that it is able to be utilized in some confrontative form in every life to effect personal (conscientious) and social (pragmatic) change.

DETERMINING WHERE TO BEGIN A CAMPAIGN AND ITS POTENCY

To be effective as a user of heroic love one must determine as a method of tactical progress, where they are to begin their offensive and what will the potency of their actions will be. This ought to be predetermined (as much as possible) in order that the action (or campaign) can be enacted cognizant of its strengths, shortcomings, and risks. For every such action at least three primary factors ought to be considered: informational (scientific) factors, immediacy of change factors, and tactical factors.

Informational (scientific) factors will provide the user of the heroic method with an informed opinion of the strengths and weaknesses of the opponent and actors in order that the correct intensity of resistance can be determined toward the greatest amount of success. Scientific (or empirical) data is extremely important in any personal or social non-violent campaign. Data provides a realistic view of the direct effects the opponent may have on the campaign if confronted. The value information has for us is it can professionalize a campaign and may enhance every possibility for a peaceful and passive resistance when addressing an issue without the heroic actors having to necessarily step-up their campaign. Information can allow us to see more clearly the strengths and needs of our opponent with a rugged-compassion that will force us to work toward a resolution that does not intentionally involve a zero-sum factor (although zero-sum may be the intention of the opponent).

Information gives the non-violent actor the power to persuade from relative fact and not fiction. Fiction creates bogeymen and

women to appease our own fears or hopes, while facts (imperfect as they are) can lead us toward a much more heroic direction. In like fashion, the heroic actor ought to provide a factual image of themselves which can insure that the opponent has not created an bogey-enemy where none exists.

In that vein, a resolution of urban conflict can begin by using data to debunk incorrect perceptions about an occurrence. As such, heroic love cannot face itself and work off of false assumptions about the character and power of an opponent or a given situation. It must consider what is true in the matter and from there make a tactical decision.

As valuable as information is, some urban campaigns will find it difficult to obtain and will at times find that it may complicate matters tremendously. The crux of this matter is generally a withholding of information from those who need it to retain power. Leroy H. Pelton calls this "the oldest trick in controlling attitudes...."⁴⁰ To the degree a campaigner cannot make a decision based on *intrinsic* data of the opponent (which is the most difficult to obtain because it is insider information), she or he must rely on *extrinsic* data (which is most easy to obtain but often dated, inaccurate, or skewed).⁴¹

However, a more precise method exists which can be a brief aid to the urban heroic activist who seeks to find out which facts can be most helpful in determining the intensity of their campaign. The considerations are briefly as follows.⁴² First, the *size of the resisting body and that of the opposition* should be calculated. Simply,

does one have the numbers necessary to get the sustained attention of the opponent? While it is true non-violent numbers do not equal might, across the board they represent potential might. Initially, an opponent will not see 50 persons peacefully protesting, they will see the potential of 50 violent people. This may lead them to want to discuss a resolution. The number of participants are important; it can determine the method and potency of the campaign that is chosen against the opponent. If numbers are high, a more active resistance can be considered; if low, a more passive resistance may be needed.

Next, is the *degree of commitment and solidarity* in the groups involved. That is, who is more committed to their ends, the opposed or the opponent? In addition, who is more committed to building relationships with the others? Heroic love will not prove itself effective until it can match or exceed the commitment of the opponent. It is not a convenient act necessarily, but one that is drawn out of a hard-headed ambition (in each actor) to support the movement by supporting each other. The degree of resistance should not exceed the group's commitment to solidaristic action.

The third informative factor to consider is *the comparative status of the participants* involved. Here one reviews the status of the people who support the heroic campaign. Status tends to recognize those who have greater access to human and political resources. This can work in favor of the non-violent resisters if there are individuals who are supporting or endorsing the heroic effort who "hold prestige or possess a reputation for political wisdom or sound social contribution."⁴³ Persons of this stature can make a greater

appeal to the public and are more likely to win for the cause other proponents.⁴⁴ There is an equally important element, community status. If embarking on a campaign that will eventually require the assistance of status personalities, it is usually wise to consider this when deciding which heroic typology to endorse.

The immediacy of change is the second primary factor to be considered when determining the potency that a heroic act should have. A large consideration of where one will begin will often depend less on the amount of information one has than on the expediency by which the action must take place. If there is some type of immediate social turmoil that has the urban community facing a crisis, then a more active resistance will often be necessary instead of a patient stance.

This is not always the case, but depends heavily upon whether the violence present will directly effect the objectives or morale of the heroic resisters. In short, if the opponent's violence is perceived as needing to be stopped immediately (for example, when allowing them to continue without heavy confrontation would be fatally damaging or torturous⁴⁵), the means of resistance will utilize active coercion; if the situation is not to this extreme, then a moderate or passive form of action should be considered.

The difficulty, however, with immediate violence is that it presents the question, "Is there enough of the local urban community behind a more active heroic stance?" What has been noticed with particular attempts to mobilize urban poor communities toward an active stance against injustice is that the issue must touch directly

upon people's livelihoods in such a way that they not only recognize how it affects the whole community but would have captured a sense that the desired outcome can actually result from escalated action on their part.⁴⁶ As I have viewed what I call the heroic love method activated in the city, it would tend to proceed in a "from the bottom-up" manner in protest to violence, but not exclusively so.

The last factor to be considered when determining the potency a heroic act should be tactical. This is the point where a definite position is chosen on the heroic spectrum as it applies to a particular urban community or actor. The heroic tactic chosen should be a logical response to one's conclusions about the *informational* (which from here on will be called *resource factors*) and *immediacy of change factors*.

On the following pages, I will present nine tactical responses which can provide the practitioners of heroic love with a basic system for social action. This system does not claim to be without fault and does recognize other coefficients may improve the system.

TACTIC #1: LOW IMMEDIATE CHANGE NEEDED, LOW RESOURCE FACTORS

This is a tactic of passive resistance which seeks to use conversion as the primary means of change to effect a minor act of violence or injustice present in an urban community. The qualitative difference is that although the turmoil itself will require little immediate change, the resource factors to confront it are low (i.e., size, commitment, status compared to opponent). This tactic considers how to confront the issue heroically but gently, realizing its lack of positive human resources to effect social change. It can

manifest itself as a small (perhaps slightly unorganized) group of citizens who have a genuine desire for change and who practice heroic love personally, but have such a limited commitment to each other or social action and low community status, that their heroic deeds are oftentimes seen as insignificant.

TACTIC #2: LOW IMMEDIATE CHANGE NEEDED, MODERATE RESOURCE FACTORS

This is also a tactic of passive resistance which will seek conversion as its primary means of change to effect the basic act of violence the urban community faces. However, the difference is in its commitment for change. Resource factors increase to a moderate position, so that one using this tactic considers how heroically to confront an issue with an increased amount of readiness in positive human resources to effect social change. This group tends to be organized as a well committed group of citizens who want to see a significant change in their community and who practice love with a general zeal, although noticeably lacking in some areas. They have a working commitment to each other and have earned moderate community status. This type of heroism tends to be respected.

TACTIC #3: LOW IMMEDIATE CHANGE NEEDED, HIGH RESOURCE FACTORS

This tactic of passive resistance also promotes conversion as its primary means of change to confront the small acts of violence in the community. The difference provided is that the resource factors are high, even though only a small change is needed. The level of solidarity drives the actors to heroically confront the issue of violence directly because they see that they are well capable to confront (and possibly remove) the issue at hand. This group tends to

organize itself for a significant change to take place in the community and who practice heroic love with confidence. This group has a strong commitment to each other and has earned high community status and respect.

TACTIC #4: MODERATE IMMEDIATE CHANGE NEEDED, LOW RESOURCE FACTORS

This is a tactic of moderate resistance which seeks to utilize persuasion as the primary means of change to effect a more widespread act of violence or injustice present in an urban community. The general difference presented here is a recognition that to rid the turmoil will require a more escalated and persuasive campaign than those of passive resistance because the unjust act has had deeper (but not definite) effects on the overall urban area. However, because the resource factors to confront it are low, this tactic will consider ways to confront the issue heroically with not much outward support. This type can form itself as a group of citizens who greatly desire change and are willing to place themselves in a position where they may be moderately in danger, in order to draw more attention to their issue. Overall, they are expected to possess a loose-cohesion that keeps them together for the sake of their purpose; but because they have such an individualistic understanding of the issue, they end up with a limited commitment to each other and low community status. Their heroism can generally be overlooked.

TACTIC #5: MODERATE IMMEDIATE CHANGE NEEDED, MODERATE RESOURCE FACTORS

This, like the former, is a tactic of moderate resistance which will

seek persuasion as its primary means of change to effect the increased acts of violence that its community faces. This group has an undoubted commitment for change through persuasive protest and confrontation. Their resource factors increase to a moderate level and cause methods of non-violent behavior to be considered because the social environment requires stronger action in order to effect violence. This motive for stronger change increases the readiness of the adherents to use their positive human resources to effect social change. This group may possess a shared vision of the significant change they want to see in their community and practice heroic love with a general fervor. A working commitment exists with each member in order to accomplish their desired ends.

TACTIC #6: MODERATE IMMEDIATE CHANGE NEEDED, HIGH RESOURCE FACTORS

This tactic of moderate resistance also promotes persuasion as its primary means of change to confront increased violence; however, now the resource factors present are the highest to practice heroic love in a moderately violent atmosphere. As such, the level of solidarity is increased among the actors in order that they might heroically confront the issue of violence directly. They recognize that their connectedness drives them to confront the issue at hand. This group tends to organize itself in such a way that a significant change might take place when they act. They practice heroic love with determination and yet realize that to rid the violence from the community will take relentless persuasion on many fronts. This group has a strong commitment to each other and may have high community

status and respect.

TACTIC #7: HIGH IMMEDIATE CHANGE NEEDED, LOW RESOURCE FACTORS

This is a tactic of active resistance which seeks to utilize coercion as the primary means of change to effect an immediate act of violence or injustice present in crisis proportions in an urban community. The distinction of this tactic is its recognition that urban turmoil must be met with directly (toe to toe), presenting *tough-agape* as *tough-action*. The violence in this community is not hidden but is blatantly present effecting and tyrannizing the general populace. The actors within this type become fed up with violence and decide to stop it the best way they know how. However, since the resource factors to confront it are low, this tactician will consider ways to confront the issue with limited force, realizing its lack of positive human resources prevent further non-violent action to take effect. It can manifest itself as a small group of citizens who have a inner desire to confront violence and are willing to take-on the high risks involved. However, because these actors have little support from the surrounding community and lack organization to direct their deeds to affect a larger number of persons, their deeds tend to be performed one-on-one and the effect may be forgotten quickly if noticed at all. Their heroism when recognized is reviewed as fighting a losing battle.

TACTIC #8: HIGH IMMEDIATE CHANGE NEEDED, MODERATE RESOURCE FACTORS

This also is a tactic of active resistance which will seek to use coercion as the primary means of change to affect the ever present

violence the community faces. This group has an undoubted commitment for change through forcefully direct measures; and since resource factors are increased to a moderate level, the heroic methods of non-violent coercion increase, including a larger presence in its community. Action here is very serious because the dangers are high. There is a direct attempt to stop the immediate violence quickly, but with a general admission that the group could be stronger. Mindful of this, the heroic actors face courageously the immediate task before them with hardy determination. This group has a functional commitment to one another to accomplish their ends. A good amount of respect and community status is usually attributed to this type of action whatever the shortcomings may be.

TACTIC #9: HIGH IMMEDIATE CHANGE NEEDED, HIGH RESOURCE FACTORS

The final tactic of active resistance is the most revolutionary form of non-violent heroic love. It also promotes coercion as its primary means of community change. In this tactic resource factors are the highest of every category and are countercultural in practice. Here heroic love uses direct force offensively in an attempt to deflect violence and (on occasion) to remove a specific violent presence. The agents of heroism have such solidarity against the opponent that they become indomitable in spirit. No risk involved will deter them. It is believed that the danger they face today will make for a better community tomorrow. Heroic fatalities are generally highest in this category. While using non-violent force in a coercive confrontation, the actor may be killed by the opponents violent force. Although complete loss is possible, it does not deter

the resisters commitment, but increases it. This group tends to organize itself for immediate change in the community. They choose to practice heroic love and rid violence with their own lives. This group generally has the highest community status and respect because they tend to be the insurers of peace.

BETWEEN TYPOLOGY AND APPLICATION: PRINCIPLES OF NON-VIOLENT HEROIC LOVE

Before specific examples of non-violent heroic love are presented (in Part IID), the general principles that connect typology to application and which tend to guide the entire heroic framework will be presented. Principles are important to non-violent systems because they break down the abstractness involved in a typology and bring it directly to the people who are to practice it as a spirituality, philosophy of life, social ethic, and social policy. Heroic love as an ethic *can be practiced by all*. It does not exclude any social class or individual, but believes "that everyone can do it, that each person regardless of gender, colour, class, age or physical abilities has a vital part to play..."⁴⁷

The following fourteen principles are necessary (but not complete) to connect heroic typology to heroic practice. Each will be briefly presented in light of its pertinence for an urban community facing violence.

1. Heroic love confronts violence by centering itself on the acknowledgement that the power of God can overtake all violent situations.

Heroic love (*agape*) seems to neutralize itself when a belief in

God's power is absent, because the Christian tradition of non-violence presents the essence of love as grounded in the character of the Almighty. Simply stated, "God is love."⁴⁸ This is the energy behind all heroic action which confronts violence and is believed that God's love is the power of non-violent transformation. Ultimately God's "love never fails"⁴⁹ because it is sustained and regenerated in the depths of who God is as God. The heroic actor will rightly recognize love can never "become invalid [or] come to an end"⁵⁰ as an option for social change because it is a normative condition in the Christian personality which remains normative in Christian action.

2. Heroic love confronts violence not by pressuring individuals to choose heroic love. Instead, they must be won via their own belief in its validity.

The practitioners of heroic non-violence are generally required to come by way of their own conversion to it. Although they may be influenced by an outside source, it is to be accepted as an internal decision. Heroic love is not simply a choice of philosophy; rather it is a lifestyle that is chosen with recognition of the consequences that come with that choice. "People enjoy and affirm the changes they make for themselves; [and] resist changes imposed on them by others."⁵¹

Confronting violence directly can be a difficult decision for a person living in the midst of it, and as such, each person should be afforded the opportunity to come to terms with their own ideas without undue pressure. Individuals who are forced to participate in heroic campaigns against violence tend to be ineffective in promoting

heroic change because their heart and soul will not be in the movement.⁵² In this manner, it would seem to be of little avail to organize against violence if the participants have not first organized themselves from within.⁵³

3. Heroic love confronts violence by transforming empty promises and rhetoric (which many urban communities are use to) into organized action toward social and spiritual change.

People in economically depressed communities tend to involve hesitantly themselves in programs or movements that speak of change. It is not that there is no inspiration for involvement, but words can come cheaply in an area that demands constructive action. Action speaks louder than words since the shattered dreams of their pasts may have resulted in a caution about anything new. Thereby, what may look like inaction initially, may actually be the community's method of protecting itself against another false hope. Proven action against violence in some communities is the only language that is understood.

Consequently, another reason it is important to prove oneself heroically in a community, is that "[t]hose who have nothing to lose but their chains are too closely chained, psychologically, to the desperation of their lot to generalize their predicament, face the consequences of a malcontent position, or otherwise add to their suffering by striving for social change."⁵⁴ Knowing this, it would appear that heroic actors should consider positioning themselves as the *vanguard* of social and spiritual change in the hopes that others who see the seriousness of their action will lend their support at a

later time.

4. Heroic love confronts violence across a spectrum of active and passive non-violent means.

This point has already been made evident via the spectral typology of non-violent heroic love introduced earlier. In that vein, ideal *proactive* communities will utilize heroic love in a diverse manner in order to position themselves as a *society of confrontative love*. This love will not so much need to escalate its heroism in times of violent challenge; rather it can preexistently have its passive, moderate, and active typologies of peace actively in place in order that the tactical involvement needed to rid the violence will be already motivated on every level to frustrate it.

5. Heroic love confronts violence by having as its end the restoration of harmony to the city through expanding the base of community justice.

Urban harmony (*shalom*) requires some form of community justice to present itself in a violent society. Heroic urban dwellers who struggle for justice tend to have an ethic which views peace as that which promotes a connectedness of all people toward human empowerment. One of the ends of heroism is to make plain the connections humans have with each other and their community so that an assault of violence to one is an assault on all. It is from this base of community interdependence that the struggle against violence and the movement toward harmony is forged. In short, it makes the assumption, "[W]e are caught in an inescapable network of mutuality, tied in a single garment of destiny."⁸⁸

6. Heroic love confronts violence by recognizing that although heroic action may end in defeat, suffering, or death, it is better to fail confronting injustice than to accept it complacently.

Mohandas K. Gandhi was once credited as saying, "As long as a people accept exploitation, the exploiter and the exploited will be entangled in injustice. But once the exploited refuses to accept the relationship, refuses to cooperate with it, they are already free."⁵⁶ The heroic actor desires that this might be true because their understanding to heroic action is similar. The risk of defeat, it seems, is secondary to the possibility of liberation, because it serves the purpose of community and individual self-dignity, and then, the liberation of the opponent. It may well be concluded that heroic love "may not soften the enemy's heart; but there are [enough] possibilities that it will."⁵⁷

To negotiate peace with a violent opponent will necessitate "a certain degree of moral development"⁵⁸ toward empathy and understanding on their part; if this is not present, great suffering, even death, may occur to the heroic protestor. However, suffering rarely diminishes the spirit of heroism because this view rightly recognizes that suffering is not an end unto itself. It acknowledges, as did Christ, that by enduring it new life and redemption may be achieved.⁵⁹

7. Heroic love confronts violence by respecting the sensus divinitatis in every life.

Non-violence tends to put a premium on life by categorically rejecting dehumanization. It is a "noncooperation with everything

humiliating"⁶⁰ which presents itself in Christian heroic love as a respect for the "divine spark" in every living thing.⁶¹ It is a *sensus divinitatis*, which is the "created capacity to sense the reality of the presence of God" in human and spiritual fellowship.⁶²

There is an element of fallenness that is associated with the *sensus divinitatis*, and as such it cannot be presented as a pure category. It can, however, be sought out in human relations through heroic action. When created life is protected in the city against violence toward persons or the created natural environment we are practicing a heroic love ethic of Christian humanism that can intensify fellowship with God while promoting the full development of all people.⁶³

B. Heroic love confronts violence by going directly to the source of hurt, recognizing healing on all levels must begin by exposing truth directly in its purest possible form.

To heal the hurt that leads to and maintains a number of violent situations, truth must be exposed and dealt with directly. The heroic typology may falter tremendously if the *apriori* reasons for violence are not confronted directly. Walter Muelder states, "We must look beyond behavior" if we want to get beyond "band-aid" solutions.⁶⁴ The center of violence is often perceived as injustice (whether or not it is actual) which has been allowed to become frustrated. The correctional attempt may then be one that will get as close as possible to the source of the hurt (that led to the violent act) in order to make an effort to provide community and individual healing.

Admission of wrongdoing is a genuine check point of recognizing

whether community healing in progress.⁶⁵ Although a community may show promise in wanting to confront its violence, this does not mean it wants to confront the truth that caused the violence. Heroic love is as equally concerned with the victimizer as it is with the victim. Because this is so, there is little satisfaction in merely stopping community violence as if that is a final process. It is a commitment to confront the systemic reality that may prevent it from recurring again.

9. Heroic love confronts violence by channelling anger and hopelessness into empowering and constructive work.

Constructive work is any positive attempt made to give heroic love a "visible form, however small and imperfect."⁶⁶ To diminish violence people will need to see that an anti-violent option exists and is worthy of pursuit. Constructive work tends to move even beyond this to present fresh avenues of hope and goodwill as a means of community disarmament.

This sort of practical work tries not to inhibit "the unfolding of people's innate potential...," but discovers their capacities at the same moment it reduces their destructiveness.⁶⁷ Constructive work takes place during the tension of heroic community confrontation, and is creative. It does not seek to embarrass the opponent but to create and nurture a developing friendship (when possible) so that at the end of the struggle there will be some lasting deed they have worked on together, even if it is nothing more than the improved images they have of the other.

10. Heroic love confronts violence by acknowledging urban

communities can at any time mobilize and declare war against violence in order to increase peace, provide protection, and to ensure safety for all community members.

Urban communities which are to perform heroic ends must be willing, at times, to organize for extreme heroic non-violence. This is the right of any urban community to protect itself against violence (internal or external) that makes it hazardous to remain there. For non-violent resistance to be fruitful as an urban or international premise it should consider the implications of taking on a "moral equivalent of war."⁶⁸ That is, it is not passive non-resistance to evil but pro-active truth. William James commented, "The war against war is going to be no holiday excursion or camping party."⁶⁹ It will take great moral stamina with love at its core.

This Christian non-violent force will typify active resistance. It "must be militant and diligent" at these times in order to provide a heroic non-violent presence.⁷⁰ Gandhi, in reference to the forceful implications of a non-violent army, said that it would save its community with "activities that make riots impossible....by bringing communities together, carrying on peace propaganda, engaging in activities that would bring and keep them in touch with every single person...."⁷¹ The urban predicament in many neighborhoods may require a declaration of non-violent war to restore (at least) partial peace, but it will not be easy. There will be innocent persons, heroic and non-heroic, who may become casualties of such a war, for no community can be disciplined without it affecting all the members in some distinct way.⁷²

11. Heroic love confronts violence by promoting self-protection as that which deflects, restrains, and absorbs violence not reflecting it.

Especially in the city programs which promote a non-violent method will tend also to claim the right of individuals to protect themselves in a non-violent fashion. Self-protection is recognized as necessary to insure that the heroic actor can respond to potential harm to one's body. The courageous element of heroic love necessitates the ability to defend oneself in order to restrain the opponent or the deflect their blows. Basically, it is an understanding that although death and harm are potential consequences of the heroic lifestyle, it does not naively accept either without possible resistance.

Self-protection will not return a blow for a blow, believing that "violence is the breakdown of a fight";⁷⁹ instead it will resist its own harm (when possible) not by retreating from harm but by tactically disabling the opponent (e.g. the offensive usage of martial arts) or to protect oneself as a non-violent procedure (e.g., to crouch over to protect vital organs) that the harm experienced will be minimal. When a life is taken, it is interpreted as a heroic giving of oneself over to death, and not naive non-resistance.

12. Heroic love confronts violence by overcoming the fear of those who intimidate urban communities with an unbending degree of tough and unaffected love.

Fear is the element that can cause the demise of heroic love. When communities fear their opponents, they give them a greater amount of power than they actually have. Heroic love makes an

attempt to neutralize the fear present in urban communities by cutting through the imprecise stereotypes which empower the opponent falsely. Tough and unaffected love (*agape*) is that which strongly marks the urban hero as one who dares to diminish the opponent with the ability to love them. To confront without this capacity would seem to fall short of the heroic ideal.

This type of love is not personally affected by the antics of intimidation by violence; at the same time, it turns intimidation into a force that will reflect the weaknesses of the opponent. This type of fearlessness is not always easy to maintain in the urban context, but would appear to be necessary to overcome community violence. Confrontational heroic love, is to be recognized, first and foremost, as a religious response which takes on social dimensions in reply to a belief in God. In other words, to use a scriptural adage, "There is no fear (*phobos*) in love (*agape*)."⁷⁴

13. Heroic love confronts violence by championing economic justice as the most practical form of social liberation.

There are social inequities present in cities that if left unchecked may lead to the escalation of violent behavior. The adherent of this form of non-violence notices political and economic dimensions to the problems in their communities that directly effect individuals. The aims of this viewpoint can range from working toward better community relations to developing parallel institutions that will liberate people instead of oppress them.⁷⁵ There is some relation with principle number five; however, this principle has a need to stand alone because it is the leading *micro*-component to restore

community justice. To leave out this facet of change is to make social action of little lasting avail.

Political and economic decentralization⁷⁶ are usually attempts of the local community to reduce "authority from above [by] assuming new authority below."⁷⁷ It offers social self-respect through autonomy, viability, and democracy.⁷⁸ This does not disconnect it but improves its standing in the larger society by increasing its share of power, of resources and opportunities, and in a simplicity within relationships (personal and institutional).⁷⁹ Economic liberation to those who choose to be heroic will most likely become a goal and a process for community empowerment against violence.⁸⁰

14. Heroic love confronts violence by bridging gaps between the peace community and the grassroot social justice community.

This final principle recognizes that the implications of violence are rarely local. Addressing the issue means seeking examples and building alliances with others who are successful in practicing an ethic of heroic love. Furthermore, any non-violent success against violence in a particular community can be a living example for the world community of what is possible. Henry David Thoreau provides this thought with a stronger emphasis, "For it matters not how small the beginning may seem to be: what is once well done is done forever."⁸¹

The peace community and grassroots justice community must work with each other to combat urban violence by communicating on a local and transnational level.⁸² This is an attempt (which can fail as much as it succeeds) to restore some form of social harmony in the

city by learning from other practitioners of peace. By communicating with these local, national, and world friends, one may find support in outside allies to help the local cause to victory. Conclusively, "[n]o single group has all the answers [to violence]. No single group is embodied with all the truth. But together, the collective path to human liberation, self-determination and sovereignty [may] become [more] clear."²³

To conclude, heroic typology and principles are useful because they lead to direct application. The spectrum as has been described may assist the Church and those others who are involved in urban reconciliation toward greater success in confronting violence--but there is no guarantee. With this in mind, one can become more perceptive as to how the typology presented is being applied in urban America as social and spiritual change.

PART III:
APPLICATIONS OF URBAN
NON-VIOLENT HEROIC SOCIAL
CHANGE

To test the hypothesis that heroic love is a plausible method to consider for non-violent social change in the midst of violent (or potentially violent) situations, it will be necessary to contemplate what presently exists (or is in the making) that can be evaluated as such and still be considered an extension of the confrontative Christian tradition. The ten forthcoming examples will cross the spectrum of heroic typology beginning with passive samples and increase to those which are most active in resistance.

The examples to follow are from a wide range of programs and will include with each an explanation of the program's contribution to the heroic typology. Also, the purpose will not be to review programs which are exclusively evangelical, but to recognize the *influence* that the Christian tradition of non-nonviolence is having within groups which are attempting to be heroic (Christian or secular). No category that the writer gives will be able to be completely expressive of the program (or person) being evaluated. As such, programs will be evaluated according to their most natural orientation.

EXAMPLE #1: THE COOKIE CART¹

RESISTANCE TYPE: PASSIVE

TACTICAL NORM: MODERATE RESOURCES, LOW CHANGE

Sister Jean Thuerauf of Minneapolis, Minnesota and her "Cookie Cart" is an example of heroic love at its passive borderline. Her work is preventative, and her motive is heroic. For nine years she has lived in an inner-city community which has present a high amount of single parent families, gangs, and drugs. She sought to love the people who were there as her ministry to God.

After some time, Sister Jean invited children into her home to bake cookies so that they could find solace, constructive recreation and "have something to be proud of." What she began to see was that there were children who desperately desired to do something great with their lives, but have been systematically told that they can never amount to much. She sought to find something to do with them that could lift their esteem and give a practical skill that could possibly change the direction of the few who were heading down the wrong road. With her insight, this group of kids eventually organized into a children's club and decided to sell cookies to the community. The idea has worked well.

Sister Jean explained that the group made over \$4,000 in the first two years. In faith, she promised if they could reach \$5,000 they would begin a cookie company. That goal was reached and these young people through their own will to produce a business in their community reflective of their potential, mustered the cohesive economic savvy needed for such an enterprise to take place.

At this point Sister Jean mentions she had to come through on her promise. So by prayer, word-of-mouth, and five thousand dollars she was able to receive ten thousand dollars worth of baking equipment and a good building to maintain the business in with eight hundred dollars to spare. The Sister indicates that all this came, not of her effort, but by the determination of the children involved and the hand of God. "Sister Jean's Cookies" were born. The young people took ownership in this enterprise and soon renamed it to "Our Cookie Cart."

Those who are near thirteen years of age are involved in

production (making cookies), while the little kids, beginning with age seven, are involved in sales (selling cookies). Those who desire to gain money, will come and ask if there are positions available for the day. Each kid is given four bags and receive more once they are sold. They get 25 percent of every bag they sell. Comparatively, those who work in the kitchen receive a salary indicative of their time worked. Every person is expected to present themselves with discipline or be suspended.

These young people have become a popular influence in their community. Sister Jean does not call what the kids do a job, but "training," because she sees the cookie company enabling young people to gain professional skills that will help them in the future. As a result, there are restaurants, and stores that are hiring members from this respected enterprise. "The Cookie Cart" has given this Minneapolis community more than edible morsels, it would seem to have given the neighborhood both *respect for* and *hope in* the potential of its young.

HEROIC CONTRIBUTION:

This event is qualified as passive because it is on the borderline of the heroic ethic. Because it confronts violence in a preventative fashion and yet does not become purely ascetic. "The Cookie Cart," at its center, is not about cookies, but one lady's ministry (and the others she has recruited) to show love to young people. The primary ministry tactic is low change, moderate resources. Her purpose is not to impact the greater Minneapolis area but to reach those within her own community, by changing the hearts of those who may choose a

violent lifestyle. She believes few positive activities are available as constructive options to release young people's personalities. This is the practice of heroism at its most community and personal level.

EXAMPLE #2: RESOLVING CONFLICT CREATIVELY PROGRAM (RCCP)

RESISTANCE TYPE: PASSIVE-MODERATE

TACTICAL NORM: HIGH RESOURCES, LOW CHANGE

The RCCP began its work in 1985, inspired by the work of the Children's Creative Response to Conflict (CCRC) of the early 1970's. As a collaborative effort with the New York City Public Schools and the Educators for Social Responsibility, the RCCP with twenty teachers from three schools began their work of conflict resolution, intergroup relations and countering bias through non-violence as an attempt to disarm violent relationships in the school system. Their philosophy considers conflict natural in life but not necessarily leading to violence. They teach kids about "a new way of fighting" wherein people can be strong without being mean.²

The RCCP method is three-pronged. In the first component, teachers must take a 24 hour course concerning how to use the RCCP Curriculum and procedural skills. Secondly, a school-wide mediation program is enacted, in which young people are selected by their peers to mediate in disputes. The final component works with parents in order that they can integrate the curriculum into their relationships at home and be able to lead workshops with their peers.³

Coupled with this is the belief that "violence is not inevitable but preventable." By teaching a child or teen to resolve their disputes

peacefully it an act of empowering them. It is recognized that "Conflict resolution is not a quick fix" by any means, but RCCP is assured that an environment of non-violent confrontation can be created and made useful in the classroom through:

- o ACTIVE LISTENING: letting the other person know you've heard what they said by reflecting, rephrasing and clarifying their remarks.
- o NEUTRAL LANGUAGE: sharing how you experience the situation by describing the behavior rather than attacking the person.
- o AGREE TO DISAGREE if you have a different point of view.
- o MAINTAIN A POSITIVE TONE, seeking to solve the problem at all times.
- o JOINTLY CHOOSE POSSIBLE ALTERNATIVES to resolve the situation--separating needs from positions and coming up with win-win solutions.⁴

Finally, the RCCP program has received high marks in *The Metis Report*, (May 1992) where it reported that there were noticeable changes in the "classroom climate" that is "observable and quantifiabl[y] positive." This program seeks to create young people who will "de-escalate" violence with non-violence, who will "see that the highest form of heroism is the passionate search for creative, non-violent solutions to the problems of our pluralistic society," and "have the courage to be a s/hero for peace and justice."⁵

HEROIC CONTRIBUTION:

RCCP is a program that is between passive and moderate heroic confrontation factors because it does not exist to confront violence on a direct level, it seeks to be preventative. As such, it constructs an environment where the children will learn the heroic ability to confront others without violence. Secondly, if violence has already taken place in a school, it reconstructs peace. This example has been used (although secular) because it is based on conversion (which is a passive trait), although it may at times persuade children to accept

their program, but rare. Overall, it wants each child to accept its concepts on their own, in order that, the child will enjoy the non-violent lifestyle and have it become their own inward belief.

EXAMPLE #3: ALTERNATIVES TO VIOLENCE PROJECT

RESISTANCE TYPE: PASSIVE-MODERATE

TACTICAL NORM: HIGH RESOURCES, LOW CHANGE

The Alternatives to Violence Project (AVP) began in 1975 as a inmate initiative at Green Haven Prison in New York. These inmates were working with youth gangs and teenagers who were considered at risk in order to keep them out of a further lifestyle of violence. They sought to present to them what it is like on the other side of crime (in jail) as a method of crime prevention. After some time they recognized there were difficulties in communicating their message about the consequences associated with violence and sought help from the Quakers, by asking them to conduct for them a workshop. It was successful enough to cause AVP to be born. As a result this effort has grown to do hundreds of workshops a year.⁶

Consequently, the program is both a community and prison program that attempts to reduce violence by training prisoners, community groups, social service agencies, youth organizations, and the like, to learn to deal with the personal issues of violence through exercises which focus on affirmation, self-esteem, communication skills and cooperation. The reason this program has been classified as passive is it (via Quaker influence) is actually closer to a spiritual awareness program that has a purpose of converting persons (from violent thinking) by allowing participants to increase their "inner

Transforming Power" which can assist in their practicing of non-violence.⁷

They recognize their mission as a fundamental belief "that there is a power for peace and good in everyone, and that this power has the ability to transform violence."⁸ There are three workshops offered by AVP (Basic, Advanced and For Trainers) which focus completely on interpersonal conflict resolution through a step-by-step process. AVP without hesitation wants to change people from the inside-out using a Quaker peace ethic that the persons whom they train (including prisoners) can resolve violence no matter what the outer environment is. In their own words, "If AVP changes a murderer into an embezzler, we have not failed in our purpose!"⁹ They are convinced their method is capable of being an heroic influence in certain individuals lives. Much of the work they do in prisons is based on a testimonial model of ministry. Their booklet of prisoner testimonials will speak of their heroic successes:

TESTIMONY #1: "I came down here 20 years ago, and for 15 of those years my nickname was 'Ogre.' I growled, stomped and dared anyone to get in my way. It was like I came out of a cave. [After AVP] Now I can't do it anymore...It hit me one day that, 'Damn, I'm becoming human,'"

TESTIMONY #2: "It was so much that I did not know about people in general. But since I have been affiliated with the Quakers I have a better outlook and more feelings for the next person. I have come to the point that my inner feelings for the next person has come to be a part of me and I cannot stand around and see them destroy themselves as I could do before."

TESTIMONY #3: "I found this workshop to be somewhat soul moving."

TESTIMONY #4: "As I would like to become a trainer and work with inmates such as myself after I am released, Because I know from my experience that there is a lot to learn from transforming power--nonviolence."

TESTIMONY #5: This letter was from an inmate beaten the day

before he had to lead an AVP workshop as a trainer. It addresses the outside trainer who had to lead the workshop for him.

"I won't say that I'm sorry that I was unable to work with you last week, because I know I will work with you in the future. I'm not going to talk about what happened or why it happened. What I am going to say is this: AVP works. It worked for me in that I didn't fight back--something in me would not allow me to fight back. I took the blows to the face and head because I didn't want to hurt the guy I had the problem with. Also I believe God was at work. One thing I learned from all this is that God works in mysterious ways.

"...I don't hate the fellow I had the problem with. Many people find that hard to believe, but its true.

"Also, I know I can live on the outside and make a difference in the community. You see, I know what happened that night. I know I can take it just as others have done. What I'm trying to say to you is that you didn't lose. With me, we won the race (smile).

"I'm not the same person I was when I came into jail almost 13 years ago. That is good. And it is because of your help and love in teaching me AVP."¹⁰

HEROIC CONTRIBUTION:

This program is very useful for heroic confrontation on a passive level (although occasionally moderate). It is determined to convert convicts through love and support. Again, as is distinct with any program passive at its roots is its insistence that a person come because they want to, and out of their own conversion (or possibility thereof) to the program. The Quakers have with great success brought hardened criminals back into society with a new ethic of respect for life and peace. This program is well informed and could organize its efforts on a higher level, but because its position is generally passive non-violence, this is where it will have its greatest effect.

EXAMPLE #4: JAMES MILLS AND THE PHILADELPHIA ANTI-DRUG ANTI-VIOLENCE NETWORK (PADAV)

RESISTANCE TYPE: MODERATE

TACTICAL NORM: HIGH RESOURCES, MOD CHANGE

PADAV is mostly moderate in its typological practices. It is a non-profit organization supported by the City of Philadelphia to assist in "alleviat[ing] crisis and reduc[ing] violent incidents," through its 24 hour violence hotline, crisis response program, civilian intervention and conflict resolution program, and by doing preventative education through workshops and training.¹¹ The Executive Director James Mills who is a faithful and thoroughgoing Christian, sees the organization he directs with the social function of helping persons communicate without violence and the ethical function of challenging persons toward morality.

The writer inquired as to what impact Mr. Mills could foresee the Churches having in their communities that would assist secular organizations (such as PADAV) to reduce violence and move the community toward anti-violent behavior? His response centered around what Black churches can do to save teens from violence (actually these comments can be expanded to many urban churches). Mills mentions that Black churches being the strongest institution for African-Americans does not provide significantly (in Philadelphia) activities for community teens unless in a fragmented way. "Churches are like bars, they're everywhere," but instead of working together, they put themselves on every corner, yet inconsistently pooling their funds to create real options for young people.¹²

To Mills, churches have three primary resources that can be utilized in an attempt to reduce violence: 1) A building--for activities, 2) People--who are diverse racially and in talents, 3) Money. He suggests that putting these three together can greatly

reduce violence in urban youth culture if what is created can give *concrete* non-violent alternatives for youths. "Real alternatives for young people, educates, recreates, and gives training" to employ and empower young people. This is what reduces violent behavior and attitudes; yet, the church (in general) has not entertained this option as well as it could.¹³

Mills believes the answer of community safety throughout the Philadelphia area is youth and church related and that communities must open closed communication lines with their youths.¹⁴ Furthermore, PADAV promotes the idea that youths must learn to choose non-violence, organize and speak out against violence, and take a responsible role in their own personal development. Their motto is: "Between the anger and your response is the right to choose!"¹⁵

James Mills has a hope that one day PADAV can become independent of the city (the city is its prime funder) in order that they can do direct religious programming. This is Mills' personal desire. Until then, he intends to present moral decision making to youth and try his best to inspire the faith community to utilize their personal resources to develop non-violent alternatives for children and youth.¹⁶

HEROIC CONTRIBUTION:

This program's heroism is found in its director. James Mills is basically attempting to take a common small social agency and move it as close as he can (without jeopardizing the program's support) toward a more moral ethic of operation, in order that, if he is able to

obtain independence from the city, it will more easily be able to practice a Christian method. He is a man with vision who realizes that his hands are not tied and can have joy in his work. This program is moderate in resistance because persuasion is the primary means used by PADAV when working with youth, since their work is occasionally done before or after an incident has occurred. PADAV is a small organization, and as such, its resource level is much lower than is desired, and therefore, they can effect only a select few directly. Nonetheless, this interview considers Christian heroism from a different angle.

EXAMPLE #5: THE MARTIN LUTHER KING, JR. CENTER FOR NONVIOLENT SOCIAL CHANGE (MLKC) AND THE SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE (SCLC)

RESISTANCE TYPE: MODERATE

TACTICAL NORMS: HIGH RESOURCES, MODERATE CHANGE

These national organizations can be listed together because they very often collaborate as one force. First, both are significant in that they have Martin L. King, Jr. in common. During the civil rights movement Dr. King was the first elected President and Founder of the SCLC in 1957, and continued until his assassination in 1968. The SCLC thereafter was led by Dr. Ralph Abernathy (1968-1977) and is led presently by Dr. Joseph E. Lowery.¹⁷ The MLKC began shortly after the assassination of Dr. King by his wife Coretta Scott King to carry on the unfinished work of her husband concerning non-violent social change and to reconcile opposing social groups.¹⁸ Secondly, these organizations have historically shared or interchanged Board

members along with locating their headquarters within a a fourth-mile of each other on Auburn Avenue in Atlanta, GA. Both exist as a persuasive force against violence politically, with an emphasis on the African-American community. Because of the closeness in ideology, purpose, history, and locale, the MLKC and SCLC will more than likely continue to work closely with each other.

The MLKC has become known internationally for its peace initiatives in the world community. Nationally, it seeks to be a training center and resource for persons or groups who want to learn the tactics, philosophy, and spirituality of non-violence behavior. The MLKC also has a museum of Dr. King's awards and accomplishments that has been visited by millions, a library for research in non-violent publications (which was utilized on separate occasions by the writer), a "Gandhi Room" room which has items of Gandhi's entrusted to the King Center, there is also a bookstore, cafeteria, meeting rooms, an auditorium, along with the tomb of Dr. King surrounded by a reflecting pool and eternal flame (symbolizing his unrealized hopes).

MLKC operates on the following threefold ideology. First, it operates on the Kingian belief that violence is a triple-menace of poverty, racism, and violence. It is stated, "The triple evils, are interrelated and all inclusive. They are barriers that stand in the way of people being nonviolent. ...if we remedy one evil, we affect all evils. The issues change., but the model of the interconnected triplets has remained true..."¹⁹ The triplets are inexhaustible but include:

POVERTY: unemployment, homelessness, disease, malnutrition, materialism, drugs, violence, racism, illiteracy, infant mortality, and

slums.

RACISM: prejudice, apartheid, anti-Semitism, sexism, colonialism, homophobia, violence, miseducation, fear, ignorance, and stereotypes.

VIOLENCE: militarism, child abuse, rape, war, nuclear weapons, drugs, fear, prejudice, poverty, TV programming, and crime.²⁰

Secondly, to nullify (or reduce) the triple evils, the MLKC encourages the development of a non-violent frame of mind based on the six principles of Kingian nonviolence:

PRINCIPLE ONE: Nonviolence is a way of life for courageous people.

PRINCIPLE TWO: Nonviolence seeks to win friendship and understanding.

PRINCIPLE THREE: Nonviolence seeks to defeat injustice not people.

PRINCIPLE FOUR: Nonviolence holds that suffering can educate and transform.

PRINCIPLE FIVE: Nonviolence chooses love instead of hate.

PRINCIPLE SIX: Nonviolence believes that the universe is on the side of justice.²¹

And third, the MLKC endorses a Kingian model for social action as outlined in these six steps for non violent social change:

1. INFORMATION GATHERING: To understand and articulate an issue, problem or injustice facing a person, community, or institution you must do research.

2. EDUCATION: It is essential to inform others, including your opposition, about your issue.

3. PERSONAL COMMITMENT: Daily check and affirm your faith in the philosophy and methods of nonviolence.

4. NEGOTIATIONS: Using grace, humor and intelligence, comfort the other party with a list of injustices and a plan for addressing and resolving these injustices.

5. DIRECT ACTION: These are actions taken to morally force the opponent to work with you in resolving the injustices.

6. RECONCILIATION: Nonviolence seeks friendship and understanding with the opponent.²²

The MLKC has become a international champion of nonviolence and has with great recognition and prestige put its heroic philosophy to the test many times in urban America.

In this spirit the SCLC has utilized much of the Kingian philosophy within the United States and has enacted (in 1992) a national campaign

directed toward urban violence. The "Stop the Killing" campaign is a direct attempt to campaign against violence in the African-American community in order to focus on ages 14-19 (which are most severely affected by violence) and upon young African-American males (for which homicide is the leading cause of death). To gain a vision for the task to be completed, the SCLC called a national "Stop The Killing" summit in Atlanta (April 4, 1992) from which the highest percentage of attendees were ages 14-19. This was intentional by the SCLC to insure the summit would have practical feedback and effect in targeting that population.²³

The summit called "for a new movement of action, capable of channelling the frustrations, pain, and energy growing out of the agony of violence."²⁴ Ten community action plans are to be enacted thereafter by the appropriate local chapter:

1. ESTABLISHMENT OF COMMISSIONS ON NONVIOLENCE: SCLC Chapters will build a coalition of community based organizations, religious leaders, lay leaders and others.
2. GUN BUY-BACK/AMNESTY PROGRAMS: In an effort to reduce the number of guns on the street, local churches were suggested to be a neutral alternative to turn guns in (or buy-back), no questions asked.
3. GUN CONTROL LEGISLATION: Advocates tough gun control legislation, including a mandatory waiting period for purchases and background checks, along with aggressive legislation against criminal youths and the lack of parental responsibility.
4. NEIGHBORHOOD SURVEILLANCE TEAMS: Neighborhood groups to take down license plates, and or video tape and record suspicious community behavior.
5. NONVIOLENCE TRAINING: A school curriculum should be developed for all ages that encompasses conflict resolution, sensitivity training, and self esteem.
6. STOP THE KILLING FORUMS/TOWN HALL MEETINGS: To give people a chance to get involved and to share opinions and solutions for a community agenda.
7. TRUANCY SWEEPS: In areas of high absenteeism and/or gang activity, law enforcement officials should enforce truancy laws.
8. VICTIM NETWORK: Establish ways to give a voice, comfort, and organization ability to surviving victims of violent crimes.
9. MEDIA MONITORS: Regular monitoring of movies, television, radio,

and the recording industry to provide selective patronage campaigns.

10. PUBLIC SERVICE/MEDIA CAMPAIGNS: A national media awareness campaign that will emphasize the "Stop the Killing!" message with celebrities, corporations, and positive role models.²⁵

HEROIC CONTRIBUTION:

Both the MLKC and SCLC have provided a non-violent influence and have implemented programs that can confront violence on a moderate typological level. These programs are well respected and have shown expertise in disarming violence through political and religious means. They both are highly informed and are a political force that exists to promote the issues of non-violence. The SCLC and MLKC although not specifically an active confrontational model serve the function of providing resources and creative philosophies to those who choose to practice a more active form of heroic love. In essence, their beginnings were as a sect-type but have moved toward a Church-type in order to preserve those concepts and philosophy that they have so well provided as alternatives to the nation and world.

EXAMPLE #6: FELLOWSHIP OF RECONCILIATION (FOR)

RESISTANCE TYPE: MODERATE-ACTIVE RESISTANCE

TACTICAL NORM: HIGH RESOURCES, MODERATE CHANGE

FOR is an international organization which since 1915 has been a force of racial and economic justice with a method of "engaged nonviolence." In the 1930's its activity focussed on the labor movements, while the 1940's it helped begin the Congress of Racial Equality (CORE) which sponsored the first interracial sit-in in 1942 and FOR sponsored the first Freedom Ride in 1947. This organization was deeply involved in the civil rights movement and today FOR is known for its worldwide for its peace work and its stance against

war.²⁶

At this point, I will specify two programs for review: the War on Drugs and the Disarmament and Community Development programs. In an interview with Mattie Jones (a 30 year civil rights activist and Program Coordinator of FDR's Racial and Economic Justice Task Force), she mentions The Task Force's War on Drugs by saying, "Ministers must be moved like in the 60's..." but fear has kept them and whole communities from stepping out and "churches don't live up to their role" anymore. There's too much "by and by."²⁷

The Task Force's believes that "[t]he war on drugs is fought in poor communities of color, but the majority of drug users and traffickers are middle-to-upper class whites. The war on drugs is inherently racist and elitist. It has ineffectively addressed the drug problem--spawning even greater violence in these communities."²⁸ Mattie Jones expresses the belief that the American social structure "is satisfied" and complacent with drugs in poor communities, because the real benefactors live not in those communities, and therefore, their children are not being shot at. Once hooked on drugs, she argues, young people "either flow into the prison or the cemetery" with little justice, but the issue is figured in such a way as to seem as if it is "Just-Us."²⁹ Jones points out further that "non-violence must be towed in with justice," and as such she promotes a non-violent "war" that needs to be organized in these communities. At the center is the church, which can "make a change in a great way."³⁰

A related FDR program which is to soon begin in Louisville,

Kentucky is the Disarmament and Community Development Program (DCDP). DCDP recognizes a causal relationship between global and domestic disarmament for the urban community. The program seeks to link people with a means to disarm themselves safely, with three primary goals:

- o EDUCATE communities about the relationship between domestic and global disarmament.
- o ORGANIZE communities by building coalitions between peace and grassroots activists to enhance global disarmament through eliminating the production, distribution and sale of firearms.
- o EMPOWER communities to replace firearm violence and militarism with social justice and economic opportunity.³¹

This type of prevention is heroic because it is an attempt to not only disarm communities but to create a greater economic base through social interconnections by "creating sustainable economic opportunities." FDR's Louisville Coalition for Disarmament will

- o ORGANIZE a continual protest against gun shops, gun manufacturers and other weapon producers in Louisville and seek a ban on handguns.
- o WORK with community development corporations to create jobs by having local people rebuild their own communities.
- o WORK with local teachers to develop a conflict resolution curriculum for the schools.
- o ORGANIZE local churches and faith communities to articulate realistic moral responses to firearm violence.
- o CREATE a community quilt composed of panels representing victims of firearm violence.
- o CREATE a sculpture, with a local artist, of Martin King (or another symbol of peace) from the melted metal of turned-in firearms.³²

HEROIC CONTRIBUTION:

FDR has a history contributing to social justice issues. Both its War on Drugs and the Disarmament and Community Development programs fit into the heroic typology as moderate and active resistance because they both confront their respective issues directly, but the degree at which the campaign is intensified may

determine the level of confrontation they will choose. As conflict increases so does potential harm.

Both programs exist for a heroic purpose, because they have chosen to affect certain issues directly at their political core (this is what makes the program mostly moderate). They choose to confront issues by way of persuasion and not coercion. They may need coercion at times while during a campaign but basically the program seeks to influence the system behind each issue, which will mean persuasive measures will be the most effective.

EXAMPLE #7: OFFICER CHARLES ALPHIN

RESISTANCE TYPE: TRANSTYPOLOGICAL

TACTICAL NORMS: TRANSTACTICAL

Charles Alphin, a veteran of the St. Louis police department (since 1965) is one example of a practitioner of non-violent policing. His life example is transtypological and transtactical, i.e., he can with ease move between typologies on the spectrum of heroic love. He is capable of heroic love on every level because he is an individual who recognizes that force can be properly used to quell urban violence, yet on the same token he can love without force.

Alphin's heroic principle of life is, "Nonviolence does resist, it's very aggressive, but refuses to violate the humanity of the person." On many occasions his belief in non-violence has been tested. And yet, because he views non-violence firstly as a spirituality it led only to his stronger cultivation of non-violence.³³

"...I was captured by nonviolence..." is Alphin's explanation of his coming to this stance, and he evaluates himself as a witness toward

another way of doing police work. "...[W]e don't say, 'Take out your gun and put a Bible in your holster,' or 'Open the penitentiaries and pray for folks who are killing.' We say explore alternatives to violence; practice nonviolence the same way you have firearms training twice a year....[i]t is not sissified...."³⁴

Many on his police force thought his means were impractical and mocked him with the name, "Reverend," but he did not let this discourage him realizing that it is only "[t]hrough action [that] you gain support." His ability to utilize non-violence transtypologically and transtactically allowed him to transform many police issues with heroic love. He has been able to get confessions out of hardened criminals, including a case with a man who had heinously killed a nine-year old girl by molesting and strangling her before putting her body in a trash can. Alphin remarks, "He was very hard core, and I sat and talked with him, stayed with him so he wouldn't be beaten by the other officers....I told him he needed to get in his cell and ask God for forgiveness." Later the gentleman confessed and mentioned Officer Alphin "was the first person who had treated him like a human being."³⁵

Alphin has had similar successes in communities facing extreme drug problems along with changing a number of attitudes of his fellow police officers toward him. Without a doubt he is living out his belief in non-violence in a practical way and is working toward incorporating non-violence into a police-academy curricula and for in-service training with the Martin L. King Center for Non-violent Social Change.³⁶

HEROIC CONTRIBUTION:

Alphin as an individual can improve the entire heroic system, because he is on its cutting edge at most times. It is true he may have to resort at times to acts that may be beyond the heroic spectrum, i.e., using his gun, to disarm an opponent. There is debate on both sides of the issue. Ultimately it will be individuals like Alphin who are not afraid to utilize non-violence on its heroic fringes who will decide issues such as these through creative non-violence. Heroic love cannot exist without creativity, and this means it will take individuals such as Alphin to help find the answers to difficult non-violent questions.

EXAMPLE #8: MEMBERS ON CHRISTIAN PATROL (MOCPS [pronounced MOCKSD])

RESISTANCE TYPE: ACTIVE RESISTANCE

TACTICAL NORMS: LOW RESOURCES, HIGH CHANGE

The New Psalmist Baptist Church in downtown Baltimore, Maryland has created a force of members the purpose of which is to ensure member safety outside the church. This is one of Baltimore's largest African-American churches with near three thousands members in attendance. There are at least two services on Sunday with further services during the week. Since they are located in the inner-city (downtown), members were occasionally harassed, robbed, or threatened by transients and others who with regularity would wait for church services to end, in order to harass members.

The pastor, Dr. Walter Scott Thomas, decided that there would need to be a force of members who would serve the purpose of a Christian non-violent force in order to guarantee member safety

before, during, and after services. The MOCKS before every service are dispersed two-by-two and within a two block radius of the church. They are equipped with only arm-bands (in order that others will know who they are) and some have walkie-talkies. They don't move anyone or ask them to leave the area unless someone gives them reason to do so. If the occasion arises, they may also do evangelism.

MOCKS do not intimidate but display a tough-love in order to serve as a visual reminder of possible force (but mainly protection) if a problem does arise. The former problem of robbery and the like have been significantly reduced via non-violent means.

HEROIC CONTRIBUTION:

This program recognizes the primacy of force in an offensive manner to protect its members, which is heroic love in action. It leaves no doubt to any would-be assailant that MOCKS are individuals who are dedicated to Jesus Christ, and yet will restrain an attacker to guarantee peace without hatred and love without softness. The weakness is their resource factors are low. If there were a large raucous, the MOCKS would not be organized to handle such a matter. Nevertheless, it without doubt is an act of tough heroic love.

EXAMPLE #9: BRUCE WALL MINISTRIES, INC.

RESISTANCE TYPE: ACTIVE

TACTICAL NORMS: MODERATE RESOURCES, HIGH CHANGE

Bruce Wall Ministries, Inc. (BWM) was established in 1988 when Rev. Bruce Wall (First Assistant Clerk Magistrate of the Boston Juvenile Court) was commissioned by his home church, Twelfth Baptist in Boston, MA to bring a Christian alternative to youths and families

who are at-risk in the Dorchester, Mattapan, and Roxbury areas of the city. Wall's ministry utilizes direct confrontation on a number of urban issues to establish the change in the urban community. It is a small ministry with a large capacity to love teenagers with a toughness that sends out a message of discipline, love, and hope. Rev. Wall said, "They take off their hats when they are told. The more discipline they get, the more they want. They respond to it in a positive way. And it makes them feel safe."³⁷

Wall's ministry is not timid, but goes wherever it is needed to present directly to young people, families, and gangs the message of Jesus. The effectiveness of this relatively small group is they are fearless in what they are doing and are not ashamed to reclaim street corners where drugs are sold and to present them (temporarily) as evidence of the possible effect the Gospel can have on evil. Their statement of purpose mentions impacting the urban community by bringing individuals "into a deeper and fuller knowledge of themselves as individuals created by God with a positive meaning and purpose." They also seek to fulfill these objectives:

- to provide a safe alternative to gang involvement.
- to make adolescents aware of conflicting messages emanating from popular music or medical choices.
- to provide advocacy in the schools through a tutorial service, thereby preventing school drop-out and promoting pursuit of higher education and career goals.
- to provide advocacy in homes where abuses exist.
- to collaborate with like-minded agencies, programs, church and para-church organizations around youth programming.
- to provide intense counseling around issues of sexuality including HIV and AIDS prevention.
- to facilitate support groups relative to pregnancy and parenting issues.
- to mobilize volunteers in these communities to become involved in youth-focused activities.³⁸

Among some of BWM's most notable campaigns is the New Life Evangelical Christian Center, started in September 1991. It is a church consisting mainly of teenagers and children who worship together in a skating rink every Sunday morning and actively take responsibility for the worship service. The church often reports to have over seventy members in attendance each week, along with a Sunday School and Bible study each Thursday night.³⁹

The most esteemed project of BWM is the Chez Vous skating rink in Mattapan. Rev. Wall and Chez Vous owner Dorcas Toney-Dunham joined forces in 1989 in order that Wall could do a little Sunday Bible study for those children and adults who would rarely consider going to church. It has become the present day New Life Evangelical Christian Center. The skating rink is intended to "counteract all the negatives with the positive[s]." In a sense, it is a Christian skating rink in the heart of the city that seeks not only to provide an opportunity for teens to have fun but to give "them an alternative to gangs and drugs" and instill in them pride, self-esteem, and faith.⁴⁰

All together BWM is initiating close to thirteen other programs, including weapon amnesty, school and court advocacy, tutorial, mentorship, and life skills programs. This is done from a core of dedicated volunteers, working against the norms of evil in their community. This is dangerous work, at times. Mr. Wall has taken "punches" by teenagers, but he views it as but a small price to pay in order to dignify the Christian love.

HEROIC CONTRIBUTION:

BWM gives a definite example of active countercultural heroic

love. This ministry calls teens toward living an antithetical lifestyle of what is perpetuated as the norm in the community. They present Jesus as one who goes against the temptations of gangs, sex, and drugs and as such the program calls individual to live a life that is visibly different than others as a sign of inward change. This ministry has most of the characteristics of a sect-type. High change is needed, but moderate resource factors are all that is available. This would seem to lead his ministry toward sectarian thought, in order that it can remain on the heroic front line. In short, it recognizes that it does not have all the resources needed to implement social and spiritual change, but God does. This is what keeps such organizations from waning in fervor.

EXAMPLE #10: HEROIC PREACHING

RESISTANCE TYPE: ACTIVE

TACTICAL NORMS: LOW-HIGH RESOURCES, HIGH CHANGE

During the uprising on April 30, 1992 in Los Angeles, CA., that left the south central section of Los Angeles on fire for three days as a result of the acquittal of police officers who were videotaped beating an African-American civilian, Rodney King, the writer, asked himself a simple question, "What is the church doing at this time? Is it seeking heroic or retreatist action, engaged non-violence or passive lethargy?"

In a number of cases, the churches which practiced heroic behavior confronted the problem directly, by either going directly to the streets to intercept violence, by having prayer-vigils to pray against violence, or by providing support for those who had lost an

item of importance (a business, a loved one, or a home) to violence. Any of these items could be focussed upon separately as heroically loving, but the greater impetus that calmed fears and inspired non-violent action toward community during this time may have come first from the pulpits. Mr. Paul Peabody of the Fellowship of Reconciliation has provided the author with the six excerpts from the pulpits of Los Angeles during the riots which resonate an idealism of heroic love:

WHO IS MY NEIGHBOR

Rev. Paul Yung of Young Nak Presbyterian Church one of the largest U.S. Korean churches

I got a phone call [which]...said that the shopping mall had caught fire. ...I picked up my two nephews and we drove down to the apartment. ...My mother in law has been suffering from cancer...[t]here was nothing she could do on her own. Fortunately, several young men helped us to carry [her].... So I said, "Okay, this is my neighbor, my family, my relative." But the Lord Jesus doesn't want us to draw the line there.

The next day...we began to have reports from church members [who] lost their businesses.... I said "Okay, these are my neighbors, my church members, and I'll help these people." But the Lord Jesus doesn't want me to draw the line there.

The same afternoon, I decided to drive around Koreatown,...if you have been there, you would know what war is like. ...And I said, "Okay, this is my community...I'll pray...I'll help...." But Jesus challenges us once again to expand our line of boundary. He demands us not to ask questions about the racial background...[or] how each of us was involved in this riot. Jesus is telling us that were all losers...of this social evil.

I believe that this is the time that we should be united. [To] replace the anger and hostility with love and forgiveness. United for peace and justice and unity beyond all races and all cultural boundaries, beyond all rights and wrongs. Only then can we truly begin to build justice and peace and then this city.

OUT OF THE ASHES "A TERRIBLE BEAUTY IS BORN"

Rev. Linnea Juanita Pearson is pastor of the First Unitarian Church of L.A.

How as a church community can we begin to respond creatively in the midst of all this chaos? ...[B]efore any healing can take place we must come together in our common human brokenness and woundedness...and ask expiation and forgiveness of one another and of that great Creative Power through which we are all bound together....

And what better symbol...than the pained face of "the criminal"

Rodney King... And does that not call to mind the face of another "criminal," called Jesus of Nazareth, who also bore the lashes of the police and soldiers....

And as we come together in our common broken humanity, with tears and anguish in our eyes, we might see come to pass what the poet William Butler Yeats saw in the aftermath of the Irish rebellion. "A terrible beauty is born..." Yeats saw...from simple, easy-going, lackadaisical peasantfolk into men and women of power, the power that comes from within, the power that cannot be broken by the sword or the whip or the rifle of the state, the power that comes from living one's life for justice's sake....

HOW HAVE YOU HELPED ME?

Right Reverend Chester L. Talton is Suffragan Bishop of L.A. Diocese of the Episcopal Church

In my imagination I stand before the Lord...[and] the Lord will ask me what I did with the opportunities given to me to serve the "least."

When I was born in Watts and in Compton, did you care that I was taken home to a two-room apartment with linoleum to cover the floor? Did you call my mother lazy because she was on welfare? Did you care that my school district spent one half the amount on each classroom as was spent in many suburban school districts? Did you care when I received my high school diploma and could still not read or calculate?

...I was saddened by the explosive response that came from South Central Los Angeles, but was not surprised. ...What do they have to lose? I think that it was meant to say: "Look! Pay attention, those of you who have power, and who benefit from power! We are here and we are human! And if we can't live, you will not live comfortably! The police are killing us. We will not suffer alone!"

...Let us begin together to build structures for the long-term.

REMARKS IN THE WAKE OF THE L.A. RIOTS

Rabbi John L. Rosove leader of Temple Israel

My heart is heavy as I speak to you today. ...We need more understanding between black and white, more economic empowerment in the African-American community, more opportunities for business investment and more black ownership of business, a higher voting percentage, more political power, and the building of coalitions of decency between...all peoples of faith.

...But much work needs to be done in the months and years ahead. We need political leaders with courage and community leaders who speak the truth. We need the effort of every black, white, and Asian person living in this community. And we need goodwill and the willingness to take risks and make sacrifices for the common good. [And in] the interest of God's will, this is mandatory.

ONE CIRCLE

Rev. K. Samuel Lee pastor L.A. First Korean Methodist Church.

I came to the church on Saturday morning, when the riot was still

going on, to find that the name of our church, the word Korean, which appears twice in our church sign, had been covered over by pieces of cardboard. ...[S]omeone from the Caucasian congregation, with whom we jointly own the church property, covered those words in an attempt to preserve our physical plant. ...[D]eep down, I felt anger. I felt I was denied who I am. Hurriedly, I took those cardboard pieces down. Then I cried. I cried because our circles to which we belong get destroyed or broken by reasons of convenience or rationalization, because we are not willing to stand by our friends when they suffer. I see in myself the same timidity and lack of courage.

...We must awaken ourselves....from our apathy and insensitivity. We must realize our common struggles and destiny as human beings with a common vision for a better world. We must transform our social policies and political process. We must transform our educational system. All this will begin to take place as we recognize that we belong to the same circle, we share the same vision, we participate in the same struggles.

CAN WE ALL GET ALONG?

Rodney King as imperfect as he is perhaps said the most poignant words to the entire matter as he stammered to get his words out, in an attempt to calm the riots. His sermon to the nation short as it was may be the substance of heroic love.

Well get our justice. They've won the battle but they haven't won the war... And I mean, please, we can get along here. We can get along. We've just got to, just got to. We're all stuck here for a while.... Let's try to work it out. Let's try to work it out.⁴¹

HEROIC CONTRIBUTION

Sermons are homiletic devices that can inspire and convict an audience to improve its moral character and become heroic. When they are intentionally crafted to inspire persons toward social and spiritual liberation in an environment of crisis. Sermons during a crisis tend to be powerful, and heart felt, because the intensity of the contemporary situation is woven into the experience of the preacher. The more intense the perceived situation is the more likely the sermon will take on a sect-like tone. The opposite is also true.

Conclusively, the agenda of heroic love cannot be fully tested neither explained through ten examples. What is anticipated, is that, this thesis will be adequate to begin a larger discussion and greater

investigation on the topic. Changing the city through heroic means will not be simple, but the Christian tradition of non-violence has given ample evidence (both past and present) for its validity to be recognized as a form of social action that can be performed by anyone who dares to try.

SUMMARY AND CHALLENGE

American cities have without doubt increased in violence as a quick and easy response to injustice. However, the more strenuous task of heroic love is based on the assumption that violence cannot be answered with further violence and be called *harmony*; all violence is "anti-social action."¹ It is possible for peace to exist through unjust coercion, but it is a superficial and false peace. Harmony exists when *consonance* is the thread of all relationships in humanity and nature.

David Gil of Brandeis University has reminded us that violence has a paralyzing effect on society as it is "an expression of the status quo."² To utilize violence is to endorse the means of the opponent. A different means of change necessitates a method of heroic love that will neither utilize destructive force nor apathetic passivity. This type of love (*agape*) is tough and unaffected as a partner with the truth because "[l]ove demands nonviolence, [but] truth demands militancy."³ In other words, love gives truth an empathetic platform upon which it can give its uncompromising message; truth strengthens love so that its non-violent roots can permeate the soils of inequality. Heroic love is set in motion as "the language of opportunity."⁴

Heroic love has three aspects. It is a valid extension of the Christian non-violent tradition. Second, it is a plausible method that can be practically expressed through a spectrum of passive, moderate, and active behavior based upon fourteen basic principles and nine possible tactics. And third, it is an existing practice that can be found in rough and general form in existing Christian endeavors.

The primary shortcomings that must be recognized are (1) it is an underdeveloped concept concerning community based social change as based on indigenous leadership, and (2) in taking the risk that the concept of heroic love may become interpreted in purely individual terms than communal. Further, the possible individualistic interpretation of *heroic love (agape)* must be set aside for the more community oriented term *heroic community (ecclesia)* held together by *heroic agape* as practiced by individuals working together toward an *inclusive community of confrontative love*.⁵ This type of community will attempt to rise up heroic radicals similar to that of Saul Alinsky's vision as those who will be unafraid to try to rebuild their communities and *community* again although failure may seem immanent.

The radical is that unique person who actually believes what [they] say. [They are] that person whom the common good is the greatest personal value. [They are] that person who genuinely and completely believes in [hu]mankind that...personally shares the pain, the injustices, and the sufferings of all [their] fellow [humans]. For the radical the bell tolls unceasingly and every [hu]man's struggle is [their] fight.

.... What does the radical want? [They] want a world in which the worth of the individual is recognized. [They] want a world where all of [our] potentialities could be realized; a world where [humans] could live in dignity, security, happiness, and peace--a world based on a morality of humankind.⁶

This type of radical heroism is not self-seeking but self and other enhancing. Constructing heroic urban communities will

challenge violence with its inclusive capability to reconcile opposing forces and discord. This will be difficult but not impossible, because God is ever the One who can make the impossible possible. Toward this type of urban hope does heroic love apply itself and does Walter Rauschenbusch write this prayer *For Our City*.

O God, we pray thee for this, the city of our love and pride. We rejoice in her spacious beauty and her busy ways of commerce, in her stores and factories where hands join hand in toil, and in her blessed homes where heart joins heart for rest and love.

Help us to make our city the mighty common workshop of our people, where every one will find his place and task, in daily achievement building up his own life to resolute manhood, keen to do his best with hand in mind. Help us to make our city the greater home of our people, where all may live their lives in comfort, unafraid, living their lives in peace and rounding out their years in strength.

Bind our citizens, not by the bond of money and of profit alone, but by the glow of neighborly good will, by the thrill of common joys, and the pride of common possessions. As we set the greater aims for the future of our city, may we ever remember that her true wealth and greatness consist, not in the abundance of the things we possess, but in the justice of her institutions and the brotherhood of her children. Make her rich in her sons and daughters and famous through the lofty passions that inspire them.

We thank thee for the patriot men and women of the past whose generous devotion to the common good has been the making of our city. Grant that our own generation may build worthily on the foundation they have laid. If in the past there have been some who have sold the city's good for private gain, staining her honor by their cunning and greed, fill us, we beseech thee, with righteous anger of true sons that we may purge out the shame lest it taint the future years.

Grant us a vision of our city, fair as she might be: a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal. Hear thou, O Lord, the silent prayer of all our hearts as we each pledge our time and strength and thought to speed the day of her coming beauty and righteousness.⁷

INTRODUCTION NOTES

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PART I NOTES

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16. Cf., Benjamin W. Bacon, Non-Resistance Christian or Pagan?, (New Haven: Yale Univ. Press, 1918), p. 15.

17. Crowley, p.14

18. Richard Horsley, Jesus and the Spiral of Violence: Popular Jewish Resistance in Roman Palestine, (San Francisco: Harper and Row, 1987), p.189-190. Contrary to the NIV and KJV Horsley translates entos hymon in Luke 17:21 as "in the midst of you" than the historical norm "within you." This may be the better of the two because the text acknowledges the reality of the Kingdom's existence irregardless of whether it is within an individual or not.

19. As quoted in George Eldon Ladd, The Presence of the Future: The Eschatology of Biblical Realism, (Grand Rapids: Eerdmans, 1974), p.155.

20. Ibid, p.206.

21. Cf., ibid, p.207-117,277.

22. Philippians 2:5-10.

23. Ronald J. Sider, Christ and Violence, (Herald, 1979), p.24.

24. Richard A. Horsley, "Ethics and Exegesis: 'Love Your Enemies' and the Doctrine of Non-violence," Journal of the American Academy of Religion, Vol. 54, Spring 1986, p.22.

25. Sider, Christ and Violence, p.39.

26. Andre Trocme, Jesus and the Nonviolent Revolution, (Scottdale, PA: Herald Press, 1973), p.140.

27. Cf., Trocme, p.140, 142.

28. Cf., Matthew 28:19.

29. Robert J. Daly, "The New Testament and the Early Church," in Nonviolence--Central to Christian Spirituality: Perspectives from Scripture to the Present, (New York: Edwin Mellen Press, 1982), p.58.

30. John H. Yoder, The Original Revolution: Essays on Christian Pacifism, (Scottdale, PA: Herald Press, 1971), p.39.

31. Matthew 5:9.

32. Horsley, "Ethics and Exegesis," p.11.

33. Ibid, p.20.

34. Sider, Christ and Violence, p.27.

35. Sider, Christ and Violence, p.18.
36. Stephen Charles Mott, Biblical Ethics and Social Change, (New York: Oxford University Press, 1982), p. 175, however, points to recent studies which show that the zealots did not form until 66-67 or 67-68 A.D.
37. Yoder, The Original Revolution, p.23.
38. Daly, p.38.
39. Ibid.
40. Sider, Christ and Violence, p.21.
41. J. Massynghaerde Ford, My Enemy is My Guest: Jesus and Violence in Luke, (Maryknoll: Orbis Books, 1984), p.112.
42. Daly, p.38.
43. John Howard Yoder, The Politics of Jesus, (Grand Rapids: Eerdmans, 1972), p.51.
44. Josephus, The Jewish War, 2, 125.
45. Richard J. Cassidy, Jesus, Politics, and Society: A Study of Luke's Gospel, (Maryknoll: Orbis Books, 1978), p.46.
46. Ibid, p.45.
47. Ibid.
48. E. Clinton Gardner, Biblical Faith and Social Ethics, (New York: Harper and Brothers, Publishers, 1960), p.186. Italics original.
49. Luke 23:34.
50. Phrase in quotations is from John H. Yoder, The Original Revolution, p.52, as it pertains to the love of neighbors. The writer has expanded the meaning to include forgiveness of neighbors which is a working category with love.
51. Partial quote of Walter Klaasen in John H. Yoder, Nevertheless: The Varieties of Religious Pacifism, (Scottdale, PA: Herald Press, 1971), p.122.
52. This interpretation of repentance is translated by John H. Yoder in The Original Revolution, p.17, from the Greek word *metanoia*.
53. Bacon, p.17-18.

54. Ford, p.118.

55. Luke 22:42.

56. Dorothea Soelle, "God's Economy and Ours: The Year of the Jubilee," in God and Capitalism: A Prophetic Critique of Market Economy, eds., Mark Thomas and Vernon Visick, (Madison, WI: A-R Editions, Inc., 1991), p.103.

57. James W. Douglass, The Non-violence Cross: A Theology of Revolution and Peace, (New York: Macmillian, 1968), chapter 10 with a focus on pp.262-263.

58. Ibid, p. 282.

PART II NOTES

1. For a more thorough understanding of Gandhi's perception of *satyagraha* see, M. K. Gandhi, Non-violent Resistance, (1951 rpt, New York: Schocken Books, 1961), pp. 37-101, 177-203.
2. For a further understanding of M. L. King, Jr's interpretation of the *beloved community* and *agape* see his "The Christian Way in Human Relations," Presbyterian Life, Vol 11, February 8, 1958, pp. 12-13, and the Martin Luther King Center for Nonviolent Social Change, writing on "Kingian Nonviolence Vocabulary," Nonviolent Training and Research, 8/19/88, p.1.
3. Cf., Christian Bay, Strategies of Political Emancipation, (Notre Dame: University of Notre Dame Press, 1981), p. 79.
4. Benjamin W. Bacon, Non-resistance: Christian or Pagan?, (New Haven: Yale University Press, 1918), p. 26.
5. Leroy H. Pelton, The Psychology of Nonviolence, (New York: Pergamon Press, Inc., 1974), p.16.
6. Ernst Troeltsch, The Social Teaching of the Christian Churches, Vol. 1, Transl. Olive Wyon, (1912, rpt Louisville: Westminster/John Knox Press, 1992), p. 59.
7. Ibid.
8. Ibid, p. 107.
9. Cf., ibid, p. 107.
10. Raghavan Iyer, The Moral and Political Thought of Mahatma Gandhi, (New York: Oxford University Press, 1973), p. 145-6.
11. Ibid, p. 137.
12. Pelton, p. 163.
13. Pope John Paul II, Centesimus Annus, (Boston: St. Paul Books and Media), p. 7. Quote was a comment of the Pope's in reference to the effect that Rerum Novarum has represented to Catholic social movements at its centennial anniversary. I have utilized the quote in reference to its similarity to describe the purpose of the heroic lifestyle. Italics original.
14. See, Iyer, p. 145.
15. Cf, King, "The Christian Way in Human Relations," pp. 12-13.

16. Cf., Reinhold Niebuhr, Moral Man and Immoral Society, (New York: Charles Scribner's Sons, 1932), p. 252.

17. Judith Stiehm, "Nonviolence is Two," Nonviolent Direct Action: American Cases: Social-Psychological Analyses, eds., A. Paul Hare and Herbert H. Blumberg, (Washington: Corpus Books, 1968), pp. 447-459. Article originally published in Sociological Inquiry, 38, Winter 1968.

18. Ibid, pp. 449-451.

19. Ibid, pp. 449, 452-455.

20. George Lakey, Strategy for a Living Revolution, (San Francisco: W. H. Freeman and Company, 1968), p. 49.

21. The two extremes presented in reference to this footnote are borrowed in part by Theodore Paullin who entertains that between violence with hatred and positive love and goodwill are the interpositions of violence without hatred, nonviolence practiced by necessity rather than principle, nonviolent coercion, satyagraha (nonviolent direct action), and non-resistance. My analysis entertains the possibility of a passive extreme of goodwill that can do more harm than good in society and reduces the confrontational edge of heroism. See, Gene Sharp, "Types of Principled Nonviolence," Nonviolent Direct Action: American Cases: Social-Psychological Analyses, eds., A. Paul Hare and Herbert H. Blumberg, (Washington: Corpus Books, 1968), pp. 278. Article originally published in Journal of Conflict Resolution, 3, March 1959.

22. Cf. George Lakey, "The Sociological Mechanisms of Non-violent Action," Peace Research Reviews, Vol. 2, No. 6, December 1968, pp. 11-12, 24-25. Lakey's typology of conversion, persuasion, and coercion is recognized in my typology of heroic non-violent resistance as that which may be most helpful in distinguishing which of the three methods I am presenting is being utilized heroically.

23. Sharp, p.278.

24. Harry Specht, "Disruptive Tactics," Readings in Community Organization Practice, eds., Ralph M. Kramer and Harry Specht, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969), pp. 375, 378.

25. Troeltsch, Vol. 1, pp. 328-349, and, H. Richard Niebuhr, Social Sources of Denominationalism, (1929 rpt. Gloucester, MA: Peter Smith, 1987), pp. 17-20.

26. Cf. Lakey, "Sociological Mechanisms of Non-violent Action," pp. 12-14, 22-23.

27. Ibid, p. 13.

28. Martin L. King, Jr., "Letter from the Birmingham Jail," A Testament of Hope: The Essential Writings of Martin Luther King, Jr., ed., James M. Washington, (San Francisco: Harper and Row, Publishers, 1986), p. 293. Also published in King's Why We Can't Wait, (New York: Harper and Row, 1963, 1964).

29. Cf., Specht, p. 375, 378.

30. Cf., Troeltsch, Vol. 1, p. 341.

31. Cf., Troeltsch, Ibid, p. 342, and H. R. Niebuhr, p. 18.

32. Cf., Lakey, "Sociological Mechanisms of Non-violent Action," p. 10, 13.

33. Ibid, p. 10.

34. Ibid, p. 13.

35. Cf., chapter 7 of Stephen Charles Mott, Biblical Ethics and Social Change, (New York: Oxford University Press, 1982), for a viewpoint on the Church's necessity of being a counter-community.

36. H. R. Niebuhr, p. 18.

37. Troeltsch, Vol. 1, pp. 341-342.

38. H. R. Niebuhr, pp. 17-18.

39. Mott, pp. 136-137.

40. Pelton, p. 102.

41. Cf., Ibid.

42. The suggestions given are a threefold harmonization Harvey Seifert's four factors related to the success or failure of a campaign of non-violent resistance. They are: 1) Size of the resisting body, 2) Degree of commitment, 3) Solidarity of the groups involved, and 4) Comparative status of the participants. See Seifert, Conquest by Suffering: The Process and Prospects of Nonviolent Resistance, (Philadelphia: Westminster Press, 1965), pp. 138-144 for a further description.

43. Ibid, p. 141.

44. Ibid.

45. Cf. Mott's definition of torture as a greater injustice than killing and lethal force meted against non-combatants as murder, p. 190.

46. George Brager and Harry Specht, "Mobilizing the Poor for Social Action," Readings in Community Organization Practice, eds. Ralph M. Kramer and Harry Specht, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969), p. 223-227.

47. Feminism and Nonviolence Study Group, Piecing It Together: Feminism and Nonviolence, (Devon, England: Feminism and Nonviolence Study Group, 1983), p.27.

48. 1 John 4:8,16.

49. 1 Corinthians 13:8.

50. From Walter Bauer's translation of *pipto* as he correlates it with *piptei* in 1 Corinthians 13:8. See, William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, A translation of Walter Bauer's lexicon, (Chicago: University of Chicago Press, 1957), p. 665.

51. G. Watson as quoted in Pelton, p. 88.

52. Cf. Mark Juergensmeyer, Fighting With Gandhi: A Step-By-Step Strategy for Solving Everyday Conflicts, (San Francisco: Harper and Row, 1984), p. 29.

53. Cf., Manning Marable, The Crisis of Color and Democracy: Essays on Race, Class and Power, (Monroe, ME: Common Courage Press, 1992), p. 22.

54. Seymour M. Lipset and Juan J. Linz, as quoted in Brager and Specht, p. 224.

55. King, "Letter from Birmingham Jail," p. 290.

56. Gandhi as quoted in Bill Moyer, A Mini-Manual on Nonviolent Direct Action Campaigns: Nonviolent Direct Action Campaign Workshop, Philadelphia Life Center/MNS, July, 1974, p. 4. Resource given does not cite original source of quote.

57. Reinhold Niebuhr, p. 264.

58. See, Seifert, p. 159

59. Cf. Theodore Minnema, "Calvin's Interpretation of Human Suffering," in Exploring the Heritage of John Calvin, ed., David E. Holwerda, (Grand Rapids: Baker Book House, 1976), p. 154.

60. Gandhi as quoted in Juergensmeyer, p. 44.

61. Paul Peabody, Assistant editor of Fellowship magazine for the Fellowship of Reconciliation, personal interview on the "Urban Non-violent Practices of Fellowship of Reconciliation," 3/22/93. The "divine spark" in individuals he mentions as a Quaker concept.

62. Minnema, p. 157.

63. Cf. ibid, p. 159 and Francis X. Meehan, A Contemporary Social Spirituality, (Maryknoll: Orbis Books, 1982), p. 10-12.

64. Walter Muelder, personal interview on "Non-violence and the City," November 5, 1992.

65. Mattie Jones, Program Coordinator of the Racial and Economic Justice Task Force of the Fellowship of Reconciliation, personal interview on "Urban Non-violence and Race Relations," with Nelson E. Copeland, Jr., 3/22/93. Jones provided a similar statement during the interview.

66. Moyer, p. 5. In context the quote pertains to Gandhi's insistence that non-violence (as a system) be given some positive form for people to see as the formulating factors of a new social order.

67. David Gil, Unraveling Social Policy: Theory, Analysis, and Political Action Towards Social Equality, fourth ed., (Rochester, VT: Schenkman Books, Inc., 1990), p. 306.

68. Phrase first used as a title of an essay by William James written in 1910 for the Association for International Conciliation (Leaflet No. 27) and also published in McClure's Magazine, August, 1910, and The Popular Science Monthly, October, 1910. For the purposes of this thesis see, The Moral Equivalent of War and Other Essays, John K. Roth, ed., (New York: Harper and Row, Publishers, 1971).

69. Ibid, p.3.

70. Task Force on the Economic Crisis, Drugs and the Economic Crisis: Intricate Web, report to the General Board of Global Ministries The United Methodist Church, 1990, p. 21. The original context of the quote was the need of the churches to make active stands in their communities against violence.

71. Gandhi, p. 86.

72. Cf. Reinhold Niebuhr, p. 241.

73. The phrase used comes from the title of chapter 4 in Juergensmeyer, p. 27.

74. 1 John 4:18.

75. Cf. Severyn T. Bruyn, "Social Theory of Nonviolent Action: A Framework for Research in Creative Conflict," in Nonviolent Action and Social Change, eds. Severyn T. Bruyn and Paula M. Rayman (New York: Irvington Publishers, Inc., 1979), pp. 21-23.

76. For further explanation of political and economic decentralization see David J. Toscano, "Gandhi's Decentralist Vision: A Perspective on Nonviolent Economics," in Nonviolent Action and Social Change, eds. Severyn T. Bruyn and Paula M. Rayman (New York: Irvington Publishers, Inc., 1979), pp. 78-83.

77. Bruyn, "Social Theory of Nonviolent Action," pp. 23.

78. Cf. *ibid*, p. 53-57. To Bruyn the principles of the Gandhian ideal of self governance are: autonomy which is self-control, viability which is self-sufficiency, and democracy which is self-accountability. This has come to be the primary political theory recognized in many non-violent and heroic efforts.

79. Cf. Louise Bruyn, "Theater for the Living Revolution," in Nonviolent Action and Social Change, eds. Severyn T. Bruyn and Paula M. Rayman (New York: Irvington Publishers, Inc., 1979), pp. 270.

80. Cf. *ibid*, pp. 268-269.

81. Henry David Thoreau, "Civil Disobedience," Civil Disobedience: Theory and Practice, (New York: Pegasus, 1969), p. 36.

82. The concept of transnational communication and non-cooperation can be found in Lakey, Strategy for a Living Revolution, pp. 47, 144-145.

83. Marable, p. 254. The quote was originally used in the context of describing one challenge when discussing the possibility of forming a multicultural democracy.

PART III NOTES

1. Jean Thuerauf, telephone interview held concerning the purpose of "Our Cookie Cart," Minneapolis, Minnesota, November 21, 1991, and is also published in Nelson E. Copeland, Jr., A New Agenda for Urban Youthwork, (Nashville: Winston-Derek Publishers, 1993), chapter 7.

2. Linda Lantieri, "Creating Non-Violent Schools: Beginning with the Children," Blueprint for Social Justice, December 1992, pp. 2,3,6.

3. Ibid, p. 4.

4. Ibid, p. 2,5,6.

5. Ibid, p. 4,5,6. Italics added.

6. Cf., Alternatives to Violence Project, pamphlet, "AVP: Offering Conflict Resolution Skills to Change Lives," which may be obtained at AVP, 15 Rutherford Place, NY, NY 10003.

7. Cf., Alternatives to Violence Project, pamphlet, "AVP: Leadership Training Workshops," which may be obtained at AVP, 15 Rutherford Place, NY, NY 10003.

8. Cf., Alternatives to Violence Project, pamphlet, "AVP: Offering Conflict Resolution Skills to Change Lives," which may be obtained at AVP, 15 Rutherford Place, NY, NY 10003.

9. Cf., Alternatives to Violence Project, booklet, "Testimonials About Alternatives To Violence: Workshops in Nonviolent Conflict Resolution in Prisons and Communities," which may be obtained at AVP, 15 Rutherford Place, NY, NY 10003.

10. Ibid, p. 4,5,8. Also Testimony #1 see, Cathy Cochran-Lewis, "Prison Program Targets Violence," The Denver Post, Sunday, September 23, 1990.

11. Cf., The Philadelphia Anti-Drug Anti-Violence Network, pamphlet, "End Your Silence, Stop the Violence: What Can You Do?," which may be obtained at the PADAV, 121 N. Broad Street, 6th Floor, Philadelphia, PA 19107.

12. James Mills, personal interview on "Non-violence and the Purpose of PADAV and the Role of the Church," Philadelphia, Pennsylvania, August 18, 1992. All direct quotes in this interview are accurate to the writers knowledge according to his written notes during the interview.

13. Ibid.

14. Ibid, and also, The Philadelphia Anti-Drug Anti-Violence Network, pamphlet, "End Your Silence, Stop the Violence: What Can You Do?"

15. Ibid, pamphlet.

16. Ibid.

17. Cf., The Southern Christian Leadership Conference, SCLC National Magazine, Pre-convention issue, May/June/July 1992, p. 4.

18. Cf., The Martin Luther King Center for Nonviolent Social Change, "Statement of Purpose," which may be obtained at the MLKC, 449 Auburn Ave, NE, Atlanta, GA 30312.

19. Cf., The Martin Luther King Center for Nonviolent Social Change, Nonviolence Training and Research one page paper on, "The Triple Evils", which may be obtained at the MLKC, 449 Auburn Ave, NE, Atlanta, GA 30312.

20. Ibid.

21. Cf., The Martin Luther King Center for Nonviolent Social Change, Nonviolence Training and Research one page paper on, "Six Principles of Nonviolence," which may be obtained at the MLKC, 449 Auburn Ave, NE, Atlanta, GA 30312.

22. Cf., The Martin Luther King Center for Nonviolent Social Change, Nonviolence Training and Research one page paper on, "Six Steps For Nonviolent Social Change," which may be obtained at the MLKC, 449 Auburn Ave, NE, Atlanta, GA 30312.

23. Roberta Abdul-Salaam, "SCLC's Emergency Summit for the National 'Stop the Killing!' Campaign Hits Home," SCLC National Magazine, May/June/July 1992, p.36.

24. Ibid.

25. Ibid, p. 37-39.

26. Cf., The Fellowship of Reconciliation, pamphlet, "Racial and Economic Justice Program," which may be obtained at FOR, Box 271, Nyack, NY 10960.

27. Mattie Jones, Program Coordinator of the Racial and Economic Justice Task Force of the Fellowship of Reconciliation, personal interview on "Urban Non-violence and Race Relations," March 22, 1992. All direct quotes in this interview are accurate to the writers knowledge according to his written notes during the interview.

28. The Fellowship of Reconciliation, pamphlet, "Racial and Economic Justice Program."

29. Jones, interview.

30. Ibid.

31. The Fellowship of Reconciliation, pamphlet, "Disarmament and Community Development Program," which may be obtained at FDR, Box 271, Nyack, NY 10960.

32. Ibid.

33. Thea Jarvis, "Charles Alphin," Salt, January 1993, pp. 4-5.

34. Ibid.

35. Ibid, p. 5.

36. Ibid, pp. 4,6.

37. Robert A. Jordan, "A Miracle of Sorts in Mattapan," Focus, The Boston Globe, Sunday, March 5, 1989.

38. Bruce Wall Ministries, "Statement of Purpose," which can be obtained at BWM, 31 Kovey Road, Boston, MA 02136.

39. Cf. "The New Church is Growing," Boston Christian News, June 1992, p. 2.

40. Cf., Jordan.

41. See, "Dreams on Fire--Embers of Hope: Sermons From the Pulpits of Los Angeles The Week of the Rebellion," Fellowship, June, 1992, pp. 6-8, 17, back cover. For the complete text of these and other sermons of the Los Angeles Rebellion see, Castuera, Ignacio, ed., Dreams on Fire--Embers of Hope: Sermons From the Pulpits of Los Angeles The Week of the Rebellion, (Chalice Press, 1992). The sixth excerpt by Rodney King cannot be obtained in Castuera but in Fellowship, pp. 17, back cover.

SUMMARY AND CHALLENGE NOTES

1. Chalmers Johnson as quoted in Jon P. Gunnemann, The Moral Meaning of Revolution, (New Haven: Yale University Press, 1979), p.75.
2. David Gil, personal interview on "Non-violence and Social Policy," November 11, 1992.
3. James P. Hanigan, "Militant Nonviolence: A Spirituality for the Pursuit of Social Justice," Horizons, 9, (1982), p.19.
4. Ibid, p. 19.
5. Cf., Virginia Mackey, Restorative Justice: Toward Nonviolence, Discussion Paper on Crime and Justice, (Louisville: Presbyterian Criminal Justice Program Social Justice and Peacemaking Ministry Unit Presbyterian Church USA, 1990, 1992), p. 51. Mackey believes an inclusive community (*ecclesia*) can confront and help reduce crime.
6. Saul D. Alinsky, Reveille for Radicals, (1946 rpt New York: Vintage Books, 1969), p. 15.
7. Walter Rauschenbusch, Walter Rauschenbusch: Selected Writings, Sources of American Spirituality, ed., Winthrop S. Hudson, (New York: Paulist Press, 1984), p. 233. Masculine terminology is left to allow prayer to read in its original crafted form.

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VITA

Reverend Nelson Elwood Copeland, Jr. who speaks nationally was born August 13, 1967 in Baltimore, Maryland. Copeland is the author of Great Games for City Kids (El Cajon, CA :Youth Specialties/Zondervan, 1991) and A New Agenda For Urban Youth (Nashville: Winston-Derek, 1993), and is the Founder of the Christian Education Coalition for African-American Leadership (CECAAL) in Philadelphia, PA, an organization dedicated to reinforcing educational, cultural, and moral excellence among urban teenagers. He also serves as youth minister for First Baptist Church of Morton, PA., and has served as Dr. Stephen C. Mott's (1992-93) Byington scholar of social ethics at Gordon-Conwell Theological Seminary in South Hamilton, MA.

Copeland is a PhD candidate of Social Policy at Brandeis University of Waltham, MA., specializing in Social Change (beginning in the Fall of 1993). He has a MA in Social Ethics from Gordon-Conwell Seminary (1993) and a BA in Religion and Philosophy from Eastern College of St. Davids, PA (1989) and is a graduate of Walbrook Senior High School of Baltimore, MD (1985). Copeland is also the former Program Director for Dr. Anthony Campolo's Evangelical Association for the Promotion of Education in Philadelphia, PA where each summer he supervised and directed over 120 staff members who ministered to inner-city youth in public housing communities.

Gordon-Conwell Theological Seminary
130 Essex Street, So. Hamilton, MA 01982

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